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THE

CHURCHMAN'S MAGAZINE.

No. 8.]

MARCH AND APRIL, 1814.

[Vol. 2. No. 2.

Biography of Bishop Pearce.

ZACHARY PEARCE, D. D. bishop of Rochester, and a critic of considerable celebrity, was born in High Holborn, London, in 1690. His father, who had acquired great wealth as a distiller, educated him at Westminster-school, where he was chosen one of the King's scholars, and, in 1710, elected to Trinity College, Cambridge.

It was during the early part of his residence at the university, that he contributed to the periodical collections of Steele and Addison; to the Guardian in 1713, and to the eighth volume of the Spectator in 1714. The production, however, which first made him known to the public, and which procured him very powerful patronage, was an edition of *Cicero de Oratore*, printed in 1716, and dedicated, at the request of a friend to Lord Chief Justice Parker. With this tribute of respect his lordship was so much pleased, that, by a strong recommendation to Dr. Bentley, then master of Trinity, he procured him a fellowship.

Our author, in 1717, entered into holy orders, and received an invitation from Lord Parker, now chancellor, to reside with him as his domestic chaplain.

About two years after his acceptance of this situation, he became rector of Stapleford Abbots, in Essex, and, in 1720,

the Royal Exchange. He this year published *the humanity of Trinity College, Cambridge*; in 1721, *Epistolæ duæ de Editione N. T. a Bentleio suscepta, de corruptis Epistolarum N. T. Locis, &c.*; and, in 1722, *A Letter to the Clergy of the Church of England, on occasion of the Bishop of Rochester's Commitment to the Tower.*"

Through the interest of his generous patron, now Earl of Macclesfield, he was presented, in 1723, to St. Martin's in the Fields, and the subsequent year, he dedicated to his lordship his valuable edition of *Longinus*. It was in 1724, likewise, that he received the degree of Doctor of Divinity from Archbishop Wake.

An event now occurred, which for some time suspended our author's hopes and views of preferment. In 1725, the resignation and impeachment of Lord Macclesfield took place; and sentence being passed against him in the House of Lords, he retired from political warfare, and died in 1732. Dr. Pearce was much attached to his patron, and, being fully convinced of his innocence, felt severely for the persecution to which he had been subjected. As soon as he had recovered from the shock, however, which this event necessarily occasioned him, he continued his literary career; and having, in 1726, preached a sermon at the consecration of St. Martin's church, which had been rebuilt in its present magnificent style of architecture, he gave it to the world, accompanied by *An Essay on the Origin and Progress of Temples*. In 1727, he published the *Miracles of Jesus vindicated*, in answer to Woolston; and in 1730, and 1731, *Two Letters against Dr. Conyers Middleton, relating to his attack upon Waterland*.

In the province of criticism, the Doctor had hitherto confined himself to ancient literature; but in the year 1733, he gave the public a convincing proof of his being equally versed in English Philology. His *Review of the Text of Paradise Lost* is a very successful attack upon the chimerical emendations of Bentley, who, greatly to the injury of his own reputation, had printed, in 1732, an edition of Milton's *Epic*, in

which he assumes the absurd license of correcting what he supposed to be the blunders of the poet's amanuensis. "Dr. Pearce," remarks Newton in his preface to Milton's *Paradise*, "has distinguished his taste and judgment in choosing always the best authors for the subjects of his criticism, as Cicero and Longinus among the ancients, and Milton among the moderns. His review of the text of the *Paradise Lost* is not only a most complete answer to Dr. Bentley, but may serve as a pattern to all future critics, of sound learning and just reasoning joined with the greatest candour and gentleness of manners. The whole is very well worthy of the perusal of every lover and admirer of Milton."*

At length the abilities and erudition of Dr. Pearce met with due acknowledgment, and in 1739 he was preferred to the deanery of Winchester. Here he continued his classical pursuits, and, in 1745, published a most excellent edition in octavo of *Cicero de Officiis*. The dignities of the church now crowded upon our author; in 1748, he was made bishop of Bangor, and in 1756, bishop of Rochester and dean of Westminster. A short time prior to this last preferment, he had given some slight assistance to Johnson in the composition of his dictionary, though he chose to conceal his name. "Well might he say," remarks Boswell of his friend, that "the English Dictionary was written with little assistance of the learned; for he told me, that the only aid he received was a paper containing twenty etymologies, sent to him by a person then unknown, who he was afterwards informed was Dr. Pearce, bishop of Rochester."†

As the Bishop was greatly attached to a literary life, and felt shortly after his elevation to the see at Rochester, the pressure of age and infirmity, he expressed a wish to Lord Bath, in the year 1763, that the King would accept his resignation both of the bishopric and the deanery. His majesty, however, through the opposition of his ministers, who were

* Newton's *Milton*, Preface, 8vo. 2d edition, 1750.

† Boswell's *Life of Johnson*, vol. i. p. 260, 8vo. edition of 1799.

jealous of Lord Bath's application for the appointment of a successor to Dr. Pearce, found himself unable to comply with the request, and intimated to our divine the necessity of his continuance in the see. Five years after this refusal, however, he was permitted to resign the deanery, and he had consequently more time for his favourite pursuits of study and contemplation.

In 1773, his happiness and best comforts received an irreparable blow from the loss of his lady, who, for 52 years had been the faithful and affectionate companion of his domestic hours. He survived her but a short time, and died, aged 84, on June the 29th, 1784.

Two volumes in quarto of his posthumous works appeared in 1777, and were entitled, *A Commentary, with Notes, on the Four Evangelists and the Acts of the Apostles, together with A New Translation of St. Paul's First Epistle to the Corinthians, and a Paraphrase and Notes.* "Johnson," observes his biographer, "had now an opportunity of making a grateful return" to "this" excellent prelate, who, we have seen, was the only person who gave him any assistance in the compilation of his dictionary. The bishop had left some account of his life and character, written by himself. To this Johnson made some valuable additions, and also furnished to the editor, the Rev. Mr. Derby, "the following dedication

" TO THE KING.

" SIR,

" I presume to lay before your Majesty the last labours of a learned Bishop, who died in the toils and duties of his calling. He is now beyond the reach of all earthly honours and rewards; and only the hope of inciting others to imitate him, makes it now fit to be remembered, that he enjoyed in his life the favour of your Majesty.

" The tumultuary life of princes seldom permits them to survey the wide extent of national interest, without losing sight of private merit; to exhibit qualities which may be

imitated by the highest and the humblest of mankind ; and to be at once amiable and great.

“ Such characters, if now and then they appear in history, are contemplated with admiration. May it be the ambition of all your subjects to make haste with their tribute of reverence : and as posterity may learn from your Majesty how kings should live, may they learn, likewise, from your people, how they should be honoured.”

The character of Dr. Pearce, in whatever light it is viewed, will appear alike amiable and respectable. His learning, sacred and profane, was extensive and profound ; and as a critic, though his taste and acumen were felt and acknowledged, his candour, gentleness, and forbearance were equally conspicuous. In his life he was innocent and eminently useful, and he died full of years and full of hope, trusting in the mercies and promises of that religion which it had been the primary object of his life to inculcate and obey.

Of the periodical compositions which have entitled him to notice, the first is a humorous letter in No. 121 of the *Guardian*, signed *Ned Mum*, and descriptive of a very novel species of society, under the appellation of the *Silent Club*.

To the last volume of the *Spectator* he contributed No. 572, and No. 633 ; the former a piece of keen ridicule on quacks and quackery, an evil which, though great at the period when this paper was composed, has since attained a magnitude so enormous, as loudly to demand the vigorous interference of the legislature. About 30 years ago the late Dr. Buchan exclaimed, “ As matters stand at present, it is easier to cheat a man out of his life, than of a shilling, and almost impossible either to detect or punish the offender. Notwithstanding this, people still shut their eyes, and take every thing upon trust, that is administered by any pretender to medicine, without daring to ask him a reason for any part of his conduct. Implicit faith, every where else the object of ridicule, is still sacred here.”

To the disgrace of the nineteenth century, the observations of this popular writer are more applicable than ever. National credulity, with regard to medical imposture, seems to be on the increase ; and swarms of adventurers, however ignorant and illiterate, are allowed to prey upon the public, and to accumulate immense fortunes by the ruin of the health and happiness of their fellow creatures. Surely it is the part of every wise government, by whom population must be identified with wealth, to arrest the progress of such wide-wasting mischief, and, scorning to profit by the sale of patent poisons, to enforce the severest punishments for such wanton propagation of disease and death.

The subject of No. 633, is on the advantages to be derived to elocution from the sublime and interesting doctrines of christianity. The Bishop compares St. Paul with Demosthenes and Cicero, and accounts for the superiority in eloquence which he ascribes to the apostle, by imputing it to the impressive and stupendous nature of the information that he had to convey, and which would naturally give to his manner a more than common portion of warmth, animation, and zeal. He appeals also with exultation to the fragment of Longinus found prefixed to one of the manuscripts of the New Testament in the Vatican library, and in which the great critic, after enumerating the most eminent orators of Greece, closes the list by saying, "add to these Paul of Tarsus, the patron of an opinion not fully proved." Fabricius has, however, in his *Bibliotheca Græca*,* supposed this fragment to be a forgery of the Christians ; but, as he brings forward no authority for the conjecture, we may be still allowed to consider this passage as a further proof of the taste and candour of Longinus.

* Lib. iv. c. 31.

Exposition of the Thirty-Nine Articles.

Continued from page 54.

ARTICLE IV.

OF THE RESURRECTION OF CHRIST.

CHRIST did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of man's nature, wherewith he ascended into Heaven, and there sitteth until he return to judge all men at the last day.

SCRIPTURAL ILLUSTRATIONS.

Christ did truly rise again from Death.

Matt. xxviii. 5—7. And the Angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead.

John xxi. 14. This is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead.

Christ took again his Body, with Flesh and Bones, and all Things appertaining to the Perfection of Man's Nature.

Luke xxiv. 2—6. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold two men stood by them in shining garments: And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen.

Luke xxiv. 36—39. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

Acts x. 40, 41. *Mim* God raised up the third day; and

showed him openly ; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.

Christ, with Flesh and Bones, and all Things appertaining to Man's Nature did ascend into Heaven.

Luke xxiv. 50, 51. And he led them out as far as Bethany, and he lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into Heaven.

John xx. 17. Jesus saith unto her, Touch me not ; for I am not yet ascended to my Father : but go to my brethren, and say unto them, I ascend unto my Father, and your Father ; and to my God, and your God.

Acts i. 9. And when he had spoken these things, while they beheld, he was taken up ; and a cloud received him out of their sight.

Hebrews iv. 14. Seeing then that we have a great High Priest that is passed into the Heavens, Jesus the Son of God, let us hold fast our profession.

Christ now sitteth in Heaven until he return to judge all men at the last day.

Matt. xxvi. 64. Jesus saith unto him, Thou hast said : nevertheless I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of Heaven.

Mark xvi. 19. So then after the Lord had spoken unto them, he was received up into Heaven, and sat on the right hand of God.

Col. iii. 1. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

Acts i. 10, 11. And while they looked steadfastly towards Heaven as he went up, behold, two men stood by them in white apparel : Which also said, Ye men of Galilee, why stand ye gazing up into Heaven ? This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven.

Acts iii. 20, 21. And he shall send Jesus Christ which before was preached unto you. Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

Acts x. 42. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead.

2 Tim. iv. 8. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at the last day : and not to me only, but unto all them also that love his appearing.

Rom. ii. 16. In the day when God shall judge the secrets of men by Jesus Christ according to my Gospel.

Acts xvii. 31. Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained ; whereof he hath given assurance unto all men in that he hath raised him from the dead.

John iv. 54. Whoso eateth my flesh, and drinketh my blood, hath eternal life ; and I will raise him up at the last day.

PRACTICAL COMMENT.

In the second and third Articles, we have been reminded of the nature of the Son of God, of his character and sufferings as our propitiator with the Father, of his really dying for us, being truly buried, and descending into hell.

We are now arrived to the fourth Article, which asserts the resurrection of Christ, with the subsequent particulars, which the Scriptures make known to us ; his ascension into heaven, and his there sitting, until he return to judge all men, at the last day.

The resurrection of Christ, from the power of the grave, is that prime Article of Faith, upon which the system of Christianity depends. For, as the Apostle emphatically observes, " If Christ be not risen, then is our preaching vain,

and your faith is also vain.”* And again : “ If Christ be not raised, your faith is vain ; ye are yet in your sins. Then they which are fallen asleep in Christ are perished. If, in this life only, we have hope in Christ, we are of all men most miserable : but now is Christ risen, and become the first fruits of them that slept.”†

Blessed be God, then, that this stupendous, this consoling truth, is made known unto us in the Scriptures. Beyond the divine authority, with which the sacred writings profess to merit our attention, the Scriptures, as will be considered in the proper place, claim our unfeigned and entire assent on arguments that gave the impress of truth on writings more ancient, and professedly of human authority only. If, then, we may be allowed to apply this kind of reasoning to the Scriptures, the several particulars in the present Article will readily obtain, as indeed they have obtained, the assent of Christians.

The wisdom of man has been worse than foolishness with God, when he has arrogated to himself to deny the divine truth of Christ’s resurrection. It was believed by the contemporaries of our Redeemer and of his Apostles. The Jews, although in much malice, they had with wicked hands, crucified and slain Christ, could never produce any fair arguments to confute it. The only contrary testimony is that of the soldiers who had been stationed to watch the sepulchre in which the Lord was laid.

And weak is their testimony, that while they slept his disciples came and stole the body.‡ Not to insist upon the absurdity of the story, it admits of no credit from us, as being offered by men regardless on their own confession, of their duty, and unworthy therefore of being believed.

To dwell upon the proofs of a subject, so well known and so gratefully acknowledged by all who truly believe in the Gospel, might seem to favour of a doubt, where to doubt were

* 1 Cor. xv. 14.

† Ibid. 17—20.

‡ Matt. xxviii. 13.

impious. We bewail the sufferings of the Son of God, we lament our own wickedness ; but we have a firm trust in the propitiation made for us on the cross. This trust would, however, be vain, had not Christ arisen from the dead. He was truly of the seed of David according to the flesh. In this character he was content to do the will of God, and to suffer the heavy weight of his displeasure for our justification. He proclaimed pardon from the cross, was buried as a man ; and (with devoutest gratitude let it be acknowledged) he was soon afterwards “ declared to be the Son of God with power, according to the spirit of holiness by the resurrection from the dead.”*

The Article goes on to assert the ascension of Christ into heaven, after he had arisen from the grave. This is consistent with those declarations of Scripture, which teach us the priority of Christ’s existence. “ What,” said our Saviour unto his disciples, “ and if ye shall see the Son of Man ascend up where he was before ?”† And again : “ Now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.”‡

If, indeed, we may be allowed, in much humility, to exercise, on such a subject, our own natural reason, it would seem foreign to the glorious character which the writers of the New Testament give us of the Son of God, that, when he was pleased to enshroud himself under the thick dark veil of humanity, and to mix with beings inferiour in this lower world, there should not be a glorious triumph at hand over this voluntary humiliation. It was “ for our sakes he became poor ; that we, through his poverty, might become rich.”§ And having accomplished, through death, the great work of the last expiatory sacrifice, having, by his resurrection, proved that that sacrifice was accepted of his Father, he truly enriched us with the capacity of everlasting salvation ; and we now, from the Scriptures, in conformity with our own

* Rom. i. 4.

† John vi. 62.

‡ Ibid xvii. 5.

§ 2 Cor. viii. 9.

reason, learn, that “Jesus, who made a little lower than the angels, for the suffering of death, was crowned with glory and honour.”*

The earnest and affectionate conversation, held by our Saviour with his disciples, before he left this world, warrants us in believing, that one important object of his ascension was, that, in concert with the Father, he might send down the Holy Ghost to guide his faithful followers into all truth. “I tell you the truth,” saith Jesus; “it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.”†

The character of the Holy Ghost will come under our consideration in the next Article. In the mean time, let us strive to cherish and keep alive within us those devout affections, which a consideration of the ascent of Christ into heaven is adapted to enkindle. If Christ, our treasure, is ascended on high, let us not be unduly entangled with the affairs of this passing world; but let us “set our affections on things above;”‡ remembering that we have “here no continuing city.”§ And as true faith is the foundation, the only support of good works, “seeing that we have a great High Priest that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.”||

The last particular which the Article mentions concerning the Son of God, is, that having “ascended into heaven, he there sitteth, until he return to judge all men at the last day.”

[Christ is represented as “sitting” at the right hand of God, to denote the permanent possession of the glory to which in his human nature, he is advanced.]

Isaiah, prophesying of Christ’s kingdom, foretold “that he should judge among the nations, and should rebuke many

* Heb. ii. 9.

† John xvi. 7.

‡ Col. iii. 2.

§ Heb. xiii. 14.

|| Ibid. iv. 14.

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* Isa.

people.”* The judgment, thus commenced on earth, we are expressly taught, in the New Testament, was to be continued in the person of the Son to the end of time; “for the Father judgeth no man, but hath committed all judgment unto the Son,”† and hath ordained him “to be the judge of quick and dead.”‡

It seems, then, a necessary conclusion, that the Son of God, who, by his glorious Gospel, hath brought life, immortality, and truth, to light; who, by dwelling among us, hath illustrated his sacred precepts by his own living example, will, at the last day, judge us by the words contained in the Gospel, and that our assent to the several Articles of the Christian Faith, as they are revealed therein, will be required of us as the test of our having become partakers of the new covenant. Firmly persuaded that the Scriptures are true, it is not uncharitable to express a fear, that they, who, through the operation of human reasoning, refuse assent to the Articles of Faith, which are taught in the Gospel, have no part in Christ. The condition is absolute: “He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.”§ If, then, we believe in the Son, we must consequently believe in those truths which he and his Apostles have commended to us. The best evidence of our belief will be seen in the righteousness and the holiness of our lives, though, without faith, as will be considered, when we come to the 12th Article, our good works will be deficient in the sight of God. Let it be, then, our earnest endeavour to form and to cultivate a lively active faith in God’s mercy, through Christ, with a thankful remembrance of his death.

“For the grace of God that bringeth salvation hath appeared to all men; teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope,

* Isa. ii. 4.

† John v. 22.

‡ Acts x. 42.

§ John iii. 36.

and the glorious appearing of the great God, and our Saviour Jesus Christ."*

ARTICLE V.

OF THE HOLY GHOST.

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.

SCRIPTURAL ILLUSTRATIONS.

The Holy Ghost proceedeth from the Father and the Son.

John xiv. 26. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things.

John xv. 26. When the Comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall testify of me.

1 Peter i. 10—12. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you. Searching what, or what manner of time the spirit of Christ which was in them did signify, when it testified before-hand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed that not unto themselves, but unto us, they did minister the things, which are now reported unto you by them that have preached the Gospel unto you, with the Holy Ghost sent down from heaven.

The Holy Ghost is of one Substance, Majesty, and Glory with the Father and the Son.

Matt. xxviii. 19. Go ye, therefore, and teach all nations,

* Titus ii. 11—13.

baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

2 Cor. xiii. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.

The Holy Ghost is God.

1 Cor. iii. 16, 17. Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

1 Cor. vi. 19. What, know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own.

Acts v. 3, 4. Peter said, Ananias, why hath Satan filled thine heart to lye to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lyed unto men, but unto God.

PRACTICAL COMMENT.

The 5th Article considers the nature of the Holy Ghost, the third Person in the Trinity, distinct from the mention made, in the first Article, of the whole Trinity in all the three Persons.

On a subject, so greatly exceeding man's comprehension, all we have to do is to use the words of Scripture as nearly as may be, or such words as may be supposed fairly to arise out of them. An attention to this simple rule, regulated by a deep sense of our own finite comprehensions, will guard us against undue conceits on a subject, for the knowledge of which we are altogether indebted to the revelation of the Gospel.

In the beginning of the Article, the Holy Ghost is said to proceed from the Father and the Son. The manner of this

procession is incomprehensible to us, yet we are authorized to believe it, from the words used by our Saviour to his disciples :—" When the Comforter is come, whom *I* will send unto you *from the Father*, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me."*

It seems to be most clearly deducible from the Scripture, that the Holy Ghost is a person distinct from the Father and the Son. When our Saviour said to his disciples, " the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things,"† it was plainly signified that the Holy Ghost was distinct from the Son and the Father ; and that the Holy Ghost is a person necessarily follows from those passages of Scripture, which speak of him as such, and which ascribe to him offices properly personal. Thus, the Holy Ghost is represented as saying, " Separate me, Barnabas and Saul, for the work whereunto I have called them,"‡ and afterwards they are said to be " sent forth by the Holy Ghost."§ Paul and Timotheus were " forbidden of the Holy Ghost to preach the word in Asia."|| St. Paul exhorts the elders of the church of Ephesus " to take heed unto themselves, and to all the flock, over the which the Holy Ghost had made them overseers."¶ " Holy men of God spake as they were moved by the Holy Ghost ;"*** and the Holy Ghost is said to be sent from the Father, in the name of Christ, to teach the disciples of Christ all things, and to bring all things to their remembrance whatsoever Christ had said unto them.††

The Article concludes by asserting that the Holy Ghost is very and eternal God.

The scriptural proofs of the divinity of the Holy Ghost are not indeed so numerous as those are of the divinity of the Father and of the Son ; but they are sufficient to satisfy us of the divine truth. All nations are commanded to be baptized

* John xv. 26.

|| Acts xvi. 6.

† Ibid xiv. 26.

¶ Ibid xx. 28.

‡ Acts xiii. 2.

** 2 Pet. i. 21.

§ Ibid 4.

†† John xiv. 26.

in the name of the Father, and of the Son, and of the Holy Ghost. The Holy Ghost is here put upon an equality with the Father and the Son, and together with them is to be invoked and prayed to. In other passages the Holy Ghost is emphatically called God. Ananias, in lying unto the Holy Ghost, lyed not unto men, but unto God, and those peculiar properties which belong unto the eternal God are ascribed to the Holy Ghost, such as foretelling events yet future,* and signifying, through the shadow of the Jewish sacrifices,† the great antitype Jesus Christ, who became our one sacrifice and propitiation.

From a consideration of the several passages of Scripture, connected with this Article, it is not possible but we must perceive that they are of a nature to convey an idea to our minds, that the Holy Ghost is a power separate from the Father, and the Son, and in character, as well as in properties, Very and Eternal God. This is language as near to the very terms of Scripture as elucidation will allow of. May the Supreme Author of Truth enlighten us with the proper application of them. May he bless us with the grace of his Holy Spirit, to listen to his Holy Word, and to submit those powers of reasoning, with which he hath graciously endowed us, to the test of divine revelation!

Since a true faith is to be the nourisher and upholder of good works, let us not grieve the Holy Spirit, by our impieties, to depart from us. Let us cherish his holy motions within us, and, in humble sense of our own weakness and unworthiness, let us daily and most devoutly supplicate the throne of divine mercy, that "the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, may be ever with us." Amen.

* Acts i. 16.

† Heb. ix. 8, et seq.

ARTICLE VI.**OF THE SUFFICIENCY OF THE HOLY SCRIPTURES FOR
SALVATION.**

Holy Scripture containeth all things necessary to salvation ; so that, whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation. In the name of the Holy Scriptures, we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the church.

Of the Names and Numbers of the Canonical Books.

Genesis.	The 1st Book of Chronicles.
Exodus.	The 2d Book of Chronicles.
Leviticus.	The 1st Book of Esdras.
Numbers.	The 2d Book of Esdras.
Deuteronomy.	The Book of Esther.
Joshua.	The Book of Job.
Judges.	The Psalms.
Ruth.	The Proverbs.
The 1st Book of Samuel.	Ecclesiastes, or Preacher.
The 2d Book of Samuel.	Cantica, or Song of Solomon.
The 1st Book of Kings.	Four Prophets the greater.
The 2d Book of Kings.	Twelve Prophets the less.

And the other books, (as Hierome saith,) the church doth read for example of life, and instruction of manners ; but yet doth it not apply them to establish any doctrine. Such are these following :—

The 3d Book of Esdras.	Baruch, the Prophet.
The 4th Book of Esdras.	The Song of the three Children.
The Book of Tobias.	The Story of Susanna.
The Book of Judith.	Of Bel and the Dragon.
The rest of the Book of Esther.	The Prayer of Manasses.
The Book of Wisdom.	The 1st Book of Maccabees.
Jesus, the Son of Sirach.	The 2d Book of Maccabees.

All the books of the New Testament, as they are commonly received, we do receive and account them as canonical.

SCRIPTURAL ILLUSTRATIONS.

Holy Scripture containeth all Things necessary to Salvation.

2 Tim. iii. 15—17. From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith, which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works.

Whatsoever is not read in the Holy Scriptures, nor may be proved thereby, is not to be required of any Man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to Salvation.

Matthew xxii. 29. Jesus answered and said unto them, Ye do err, not knowing the scriptures.

Luke xxiv. 27. And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

John v. 39. Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me.

Acts viii. 35. Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

Acts xiii. 27. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets, which are read every sabbath-day, they have fulfilled them in condemning him.

Acts xviii. 28. For he mightily convinced the Jews, and that publicly, showing by the scriptures that Jesus was Christ.

Rom. i. 16. For I am not ashamed of the Gospel of Christ ;

for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

Rom. x. 8—11. The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed.

Matthew xv. 9. In vain they do worship me, teaching for doctrines the commandments of men.

Gal. i. 8, 9. Though we or an angel from heaven preach any other Gospel unto you, than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other Gospel unto you, than that ye have received, let him be accursed.

In the Name of the Holy Scriptures we do understand those Canonical Books of the Old and New Testament, of whose Authority was never any Doubt in the Church; as Genesis, Exodus, and the other Books mentioned under the Names of Canonical Books in the Article.

There is no particular passage of scripture, which specifies, by name, the several books of the Old Testament. From the quotations made by our Saviour and his apostles out of the scriptures, which were in use in the Jewish church, at the time the quotations were made, the scriptures of the Old Testament derive undoubted authority. This will be more particularly considered in the comment on the Article.

The other Books, (as Hierome saith,) the Church doth read for Example of Life, and Instruction of Manners; but yet doth it not apply them to establish any Doctrine, as the 3d Book of Esdras, and the other Books mentioned in the Article.

It does not appear that the books mentioned, in this part of the Article, are any way referred to in scripture, nor does it appear from history, that they were acknowledged, by the Jewish church, to be in the number of the inspired writings. This, also, will be more particularly considered in the Comment.

All the Books of the New Testament, as they are commonly received, we do receive and account them as canonical.

This part of the Article depends upon the concurrent testimony of the several churches immediately after the apostolical time, who acknowledged the books of the New Testament as they are now commonly received in the Christian church. This, also, will be seen in the Comment.

PRACTICAL COMMENT.

In order that we may understand the sense which the compilers of the Articles intended to convey, we should, throughout, bear in mind the occasion upon which they were drawn up, namely, upon our separating from what were conceived to be errors in the Romish Church.

The compilers having, therefore, in the first five Articles, mentioned these leading doctrines, in the belief of which the Romish Church, and the Church of England, are in agreement, proceed now to particularize the doctrines hence arising, in some of which, as will hereafter be seen, the two Churches are not in agreement.

And as the foundation of their belief, as well in the Articles preceding, as in those which are to follow, they assert, in the Article now before us, the sufficiency of the Holy Scriptures for salvation, and deny that any doctrine is to be required of any man as necessary to salvation, which is not to be proved from them.

At the same time, as difference of opinion might be supposed to exist as to the books which are to be included under

the name of the Holy Scripture, we have, in the Article, specific mention of those books of the Old Testament, which the compilers reckoned as sacred, and specific exclusion is made of others, which, though read in the Church for example of life and instruction of manners, are yet not applied to establish any doctrine.

Of the books of the New Testament no specific mention is made; but it is generally observed, that, "as they are commonly received, we do receive, and account them as canonical."

On this Article, or rather on the Holy Scriptures, to which the Article alludes, rests the doctrines of the English Protestant Church. It is intended, therefore, in our comment, to dwell more upon it than we have done upon the preceding Articles, or than we intend to do upon those which are to follow. The leading arguments, in favour of divine revelation, will be submitted to the reader, and the honest intention of the Church of England to establish the true faith of the Gospel, will be pointed out.

First, then, the leading arguments in favour of divine revelation, are to be submitted to the reader.

And here we must begin with the writings of the Old Testament. These would derive undoubted authority from the one consideration, that they were quoted as books of truth by our Saviour and his Apostles.* But, as this is an argument not strictly satisfactory, as the rules of right reasoning seem to require, since it might be still asked, "What authority is there for the books of the New Testament, which profess to record the actions and sayings of Christ and his Apostles?" it is therefore desirable that we endeavour to be a little more particular.

Let us suppose ourselves in the situation of a Jew, who renounces Christianity, and, of course, discredits the divine authority of the New Testament. He still asserts the divine

* John v. 39. Col. ii. 17. Heb. ix. 23. Ibid x. 1. Luke xxiv. 25, 26, 45.

authority of the Old Testament, and is anxious to convey a belief of it on the minds of others. With this view, he would use, probably, some such arguments as the following :

First, the Old Testament professes to delineate certain characters of one Supreme Being as the Creator of the world, and gives a particular account of his government of it, with various other particulars.

It will be found, on diligent inquiry, that many of the things recorded in the Old Testament, as having actually taken place, are such as could not of themselves have entered into the mind of man ; and yet that, for the most part, mention is also to be found of them in the writings of those who either lived at the time when they are recorded to have taken place, or very soon after. And the mention so made, is not made with any visible desire to command an unwilling assent, but is the plain, honest recital of facts which had been experienced, and which, at the time met with ready acknowledgment. A dispassionate inquirer must admit a power in this argument to command belief, that the things so mentioned did actually take place ; and, consequently, that the writings, in which the record of them is to be first found, are true.

Secondly, from a comparison of the Old Testament with writings of a subsequent period, it will appear, that many of the prophecies recorded in the Old Testament were punctually fulfilled in their due season. The writers who record the completion of the prophecies, commonly record them as the passing occurrences of the day, without any design of giving weight to the Jewish writings. Those writings, therefore, which speak of things yet future, and which things we have every reason to believe were afterwards accomplished, will have the assent of all unprejudiced persons.

Thirdly, the books of the Old Testament derive authority from a consideration of the character of those who were the authors of them. It is plain, that these men had no interest of their own to serve. So far from this, their honest profes-

sion deprived them, generally, of what is considered to be of interest in this world. Ever influenced by truth, they did not even disguise their own failings and infirmities, of which we have many examples in the Old Testament. This is altogether unlike what is practised by those who intend to impose a cheat on the world, and bespeaks an honesty, which challenges our belief in the sacred writers.

Fourthly, the Scriptures of the Old Testament become most worthy of credit, when we consider the antiquity and duration of that system of religion which is taught in them.

The Jewish Religion hath now been long destitute of all human support. It still, however, prevails in all countries. Unlike all other religions opposed to it, which have disappeared so soon as the powers which supported them have been withdrawn, the Jewish religion has ever had its followers. The continuance of the Christian Religion, amidst much trial and persecution, affords no exception to this general argument, since Christianity is not indeed a religion opposed to the Jewish, but it is the sum and completion of it. No other reason can be assigned for this continued prevalence of the Jewish Religion, but such as would arise from the conviction wrought upon those who witnessed the miracles in favour of it, and from them preserved, through successive ages, on the minds of the children of Israel. They have, therefore, preserved diligently, and read publicly, the books containing their peculiar history, and the authorities of their religion; and, unless we be disposed to give up all reasoning, and to revoke our belief of every thing which would conduce to the credit of other books, we cannot call in question the authenticity of these.

Thus much may be sufficient generally to observe concerning the truth of the writings of the Old Testament.

The writings of the New Testament claim also our feigned assent, as well on arguments peculiar to themselves as by virtue of that credit, which, on the common grounds of belief, is given to other books.

To be continued.

TO THE EDITOR OF THE CHRISTIAN OBSERVER.

AS I have been led to understand that many persons wish to know my sentiments relative to the great events of the day, as viewed in connection with what I have written on the subject of prophecy, I readily communicate them through the medium of your publication.

1. In my work on the 1260 days, I attempted to show, that the last head of the great apocalyptic beast, or secular Roman empire was the feudal imperial sovereignty, first established by Charlemagne in France, and afterwards translated into Germany under Otho. But this sovereignty has since reverted from Germany to France, when the title of Emperor of the Romans was formally abdicated by the chief of the house of Austria, and when Italy and a large part of the Carlovingian empire, together with the titles of King of Italy and Rome were successfully claimed by the chief of the French government. If, therefore, my interpretation rests on a solid basis, the imperial sovereignty of France is the present representative of the last head of the Roman beast.

2. I further endeavoured to show in the same work, that the series of apocalyptic vials commenced about the epoch of the French revolution; that four of them had begun to be poured out previous to the publication of the work, but that the fifth and its successors were then still future. Now the fifth vial is said to be poured out upon the throne or imperial authority of the beast; and its effect is the filling of his whole kingdom with darkness, and the producing of an inconceivable degree of rage in the hearts of his adherents. But the French Government had become the beast under his last head, previous to the effusion of this vial. Therefore, if such an opinion be well-founded, the prophecy of the fifth vial must relate to some signal humiliation, or rather series of humiliations, which France, considered as the present representative of the last head, is destined to undergo.

3. I have now little more to do than to call the attention of the serious inquirer to what has been passing on the great stage of Europe during the space of the last four years and a half. Towards the close of the year 1808, I ventured to express my suspicion, that the fifth vial had begun to be poured out on the throne of the beast, when, in the summer of that year, a direct opposition to his tyrannical authority commenced in Spain. Contrary to the opinion of many who imagined that the Spanish patriots would immediately be crushed, they still, month after month, persevered with all the generous spirit of Gothic chivalry, in resistance to their worse than Moorish oppressor, and the tyrant was each day further removed than ever from their subjugation. Meanwhile the baneful stream of the vial still continued to flow; and the resistance, which had commenced in Spain, extended itself with increased energy to the North. The events of the last campaign are fresh in the minds of us all: and I need do nothing more than remark, that the whole conduct of the Russians almost resembles a studious accomplishment of the prophecy. Every blow is expressly levelled at the throne or western imperial authority of the last head now transferred to France. The vassal states are exhorted to throw off the degrading yoke: assistance is promised to all such as shall be willing to break their chains; and the whole system of policy is strongly accomplished in the recent conduct of the Russian officer before Hamburgh, who refused to treat with the French municipality, and declared that he knew no authority in that city, except the ancient senate. In short, let your readers only attentively peruse the prophecy of the fifth vial, which is described as succeeding the burning military tyranny exercised under the fourth, and then judge, whether we have not reason to believe it now and for some years past to be in a state of actual accomplishment. *The fifth angel poured out his vial upon the throne of the beast: and his kingdom was full of darkness, and they gnawed their tongues for pain, and*

blasphemed the God of Heaven, because of their pains and their sores, and repented not of their deeds.

4. Whether the stream of the vial has now attained its full height, or additional calamities still impend over the throne of the present bestial Roman government, must be determined by the event. But, if my premises be well founded, that is to say, if France be now the representative of the Carolingian or last head of the Roman beast, which I apprehend can scarcely be doubted: if this be the case, we must not too hastily, with some sanguine politicians, anticipate the total downfall of the revolutionary order of things in that country. The bestial kingdom is darkened indeed, but the darkness is only temporary: the throne is attacked, but it is not subverted. After a certain period left undetermined in prophecy, we find the last head again in full power; we observe it rising with increased energy after its mortifying humiliation. Under the yet future sixth vial, when the waters of the mystic Euphrates have begun to be dried up, the beast appears, leagued with the false Romish prophet, and again influencing, as of late, a confederacy of the kings of the whole Oecumenic or Roman world. But here his victories terminate. He and his allies are only gathering themselves together to the battle of the great day of God, when their final destruction will be accomplished.*

5. What time will elapse, ere the beast recovers from his present depression, we have no specific documents to determine. I think it probable, that several years will pass over, ere his strength will be sufficiently renewed for the last great exertion. And I am the more induced to hazard this conjecture; because I think it most likely, that the 1260 years commenced A. D. 606 or 607, and consequently that they will terminate A. D. 1866, or 1867. The present attack on the throne of the beast will perhaps operate as a retardation; and thus prevent that almost immediate completion of the

* Comp. Rev. xvi. 12—16. with xix. 19, 20, 21.

closing scenes of prophecy, which some of my contemporaries have, in my judgment, been too hastily led to expect. As yet the restoration of the Jews is future ; and the 1260 years have not yet expired. Our children may see the great judgments of God on the beast, the false prophet, and their regal confederates : but I more and more doubt, as I always doubted, (which I fear may sometimes have procured for me the character of pertinacity,) whether we ourselves are destined to behold it. The general harmony of prophecy seems to me almost necessarily to require, that the 1260 years should not expire until the year 1866 ; certainly not until the Jews have begun to be restored. But, for a more ample discussion of this point, I must refer the public to what I have written in my three works on the subject. My Dissertation on the 1260 Years, my Connected View of the Prophecies relative to the Jews, and my Dissertation on Daniel's 70 Weeks, ought all to be read together, as forming different branches of one topic. If this be done, it will be seen how harmoniously prophecy corresponds with prophecy, and how decidedly the present great events tend to establish the general propriety of my system of interpretation. In attacking Russia, the mighty kingdom of the North, Bonaparte exceeded the commission given to his empire ; and the event has been such as might almost have been anticipated.

Your humble Servant,

G. S. FABER.

Long Newton, April 5, 1813.

Religious practice of the Mariners of the Hebrides.

[The following simple, but pious, exercise, is taken from an Irish liturgy, compiled in the year 1566, and prevailed with the Sailors on the Western Islands of Scotland, when they commenced their voyages.]

Method of Blessing the Ship when they put to Sea.

Steersman. Let us bless our ship!

Crew. God the Father bless her!

Steers. Let us bless our ship!

Crew. Jesus Christ bless her!

Steers. Let us bless our ship!

Crew. The Holy Ghost bless her!

Steers. What do you fear, since God the Father is with you?

Crew. We do not fear any thing.

Steers. What do you fear, since God the Son is with you?

Crew. We do not fear any thing.

Steers. What are you afraid of, since God the Holy Ghost is with you?

Crew. We do not fear any thing.

Steers. God the Father Almighty, for the love of Jesus Christ his Son, by the comfort of the Holy Ghost, the one God, who miraculously brought the children of Israel through the Red Sea, and brought Jonah to land out of the belly of the whale, and the Apostle St. Paul and his ship to safety from the troubled raging sea and from the violence of a tempestuous storm; deliver, sanctify, bless, and conduct us peaceably, calmly, comfortably, through the sea, to our harbour, according to His divine will; which we beg, saying, Our Father, &c.

Jesus Christ the true Paschal Lamb.

A SERMON,

BY THE RIGHT REV. BISHOP MOORE.

1 Cor. v. 7, 8. *Christ our Passover is sacrificed for us.—*

Therefore, let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

IF it were joyful tidings to the Israelites groaning under their cruel task-masters in the land of Egypt, to be informed that the time of their emancipation was drawing nigh,—if they celebrated with gratitude and alacrity that great festival, which was instituted to be the memorial of this wonderful deliverance to future generations; surely, Christians, who hear the declaration of the holy Apostle, contained in the words of the text, will be equally joyful, that Christ has redeemed them from the bondage of sin, and death, and hell; and will commemorate with equal gratitude that astonishing manifestation of the divine mercy to the wretched descendants of Adam.

Among the Corinthian converts, to whom this epistle is addressed by St. Paul, were some flagrant offenders, who had for a long time proceeded with impunity in their vicious courses, to the great reproach and detriment of the society to which they belonged. He severely reproves his more considerate brethren, for their remissness in not applying a timely and efficacious remedy to these scandalous offences.

Corinth was one of the most populous and magnificent cities in Greece. By the ministry of the great Apostle of the Gentiles, a Church had been early established in it, which soon rose to a very flourishing condition. "But," says he, "although you boast of the splendour and magnificence of your city; of the wisdom and wealth of its inhabitants; of the prosperous state of your Church; be assured, while you remain in your present condition, your glorying is not good. Know ye not, that a little leaven leaveneth the whole lump? A few notoriously vicious persons remaining among you, protected and encouraged by the rest, will bring a reproach upon the whole community." The Apostle then proceeds to inculcate with great earnestness, the absolute necessity of a pure heart and inoffensive manners in all the Disciples of Jesus Christ. "Purge out, therefore, the old leaven"—purify your affections; correct the evil propensities of your fallen nature, "for Christ our Passover is sacrificed for us." One great

intention of which sacrifice, was to cleanse us from all iniquity, and to purify unto himself a peculiar people zealous of good works. "Let us, therefore, keep the feast," the holy communion, the great feast of Christians, which commemorates his death, "not with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth"—with those pious dispositions of soul which are indispensably requisite, in order to render our religious services acceptable in the sight of God.

You observe, that the Apostle, in these directions to the Christians at Corinth, evidently alludes to the Paschal Solemnity, celebrated by the children of Israel, in commemoration of their deliverance from cruel bondage, on that much to be observed night when the first-born of the Egyptians were slain. This institution is recorded in the 12th chapter of the Book of Exodus, which is read as the first lessons for the morning and evening service of this day.* *These injunctions, among others, were given by the Sacred Legislator; "This day shall be unto you for a memorial, and you shall keep it a feast to the Lord throughout your generations: you shall keep it a feast by an ordinance for ever. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses. For whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel."* According to the representation of the Apostle, these directions are to be taken in a mystical, as well as literal sense: they require those who are engaged in the solemnities of religion, to have pure hearts together with clean hands; to lay aside all wrath, and bitterness, and malice, to worship God in spirit and in truth. Thus the sacred writers of the New Testament, and more particularly St. Paul, frequently allude to the ceremonies of the Mosaic dispensation. Hence appears the necessity of our yielding a devout attention to all the records of divine truth; to the Old Testament, as well as the New; to both the Law and the Gospel. They exactly correspond and throw light upon

* Easter day.

each other. The Jew was required, in the paschal solemnity, to eat unleavened bread; and the Christian is taught from this injunction the necessity of bringing to the most solemn festival of the Church, (the supper of the Lord,) a heart not infected with the love of wickedness, but pure and sincere before God. When viewed in this light, the institutions of Moses will never appear trifling and vain: they look beyond themselves: they have respect to the times of the Gospel, and relate to better things which were to come. The infidel scoffs; but the humble Christian contemplates with admiration the wonderful harmony that subsists in the sacred Scriptures. The pillar of the cloud is darkness to the Egyptians, but it illuminates the camp of Israel.

In further discoursing upon the words of the text, I shall call your attention to the following important truths: that the passover of the Jews was a type of Christ the true paschal Lamb, by the sprinkling of whose blood we are saved from the wrath of God: that Jesus Christ offered upon the cross a full atonement; a perfect and sufficient sacrifice and oblation for the sins of the whole world: And, that it is our indispensable duty to commemorate this great event, not infected and soured by the leaven of malice and wickedness; but with the pure and unadulterated spirit of sincerity and truth.

Long had the Israelites been held in cruel servitude, while the stubborn heart of Pharaoh revolted against the judgments of Heaven, and refused to let the people go. But the time of their happy deliverance was now approaching. One grievous affliction more, sent upon the king and his servants, will compel them to a reluctant submission. "Thus saith the Lord; this night I will pass through the land of Egypt, and I will smite all the first-born in the land of Egypt, both of man and beast. And against all the Gods of Egypt will I execute judgment: I am the Lord." To preserve the children of Israel from the sword of the destroying angel, they are commanded to hold the first passover, which was to be continued by an ordinance for ever, to keep alive the remembrance of this

great salvation. They were required to take a lamb, and kill it in the evening: the lamb must be without blemish: a bone of it was not to be broken. The blood was to be sprinkled upon the doors of their houses, so that the plague might not be upon them to destroy them; they were to eat it in haste, with their loins girded, their shoes on their feet, and their staff in their hand: And, it was to be observed in future time throughout their generations, as a commemoration of this miraculous and merciful deliverance from Egyptian bondage. With what astonishing exactness is the great work of our redemption through a suffering Saviour here prefigured! In order to become the Christian sacrifice, he was chosen from the midst of his brethren, and is expressly called the Lamb of God appointed to be slain from the foundation of the world. He was meek and inoffensive, receiving many injuries, but resenting none. He was, indeed, without blemish. No guile was found in his mouth. He was made like unto his brethren in all things, sin only excepted. For such an intercessor, who was both Priest and Sacrifice, became us; one who was holy, harmless, undefiled, separated from sinners; having no sins of his own for which to answer, and therefore altogether qualified to make atonement for the sins of others. At the time of his crucifixion, the soldiers broke the legs of those who were crucified with him; but a bone of him was not broken, that the Scriptures might be fulfilled.

The Israelites were commanded to eat the passover in haste, prepared in all respects for their journey through the wilderness. And so must the Christian consider himself as a stranger and sojourner, having here no continuing city, but seeking one to come, in the regular performance of the solemn ordinances of religion, showing that he is desirous to quit the servitude of sin; that he is continually ready to arise, and follow his heavenly conductor to a place of rest. In the last dreadful day of decision, when the destroying angel is sent forth; when God arises in terrible majesty to take vengeance on his adversaries; the sprinkling of the blood of Christ must

save us from the impending destruction : while we plead the merits of *this* as our only security, the plague will not be permitted to enter, and destroy us.

In all these respects was the typical representation of the Jewish passover exactly fulfilled through the atonement offered by the Son of God, in the sacrifice of himself for the sins of the world. For we may proceed to observe from the words of the text, that Christ our passover was sacrificed for *us* ; he had no sins of his own for which to answer ; but he suffered and died to reconcile *us* to God ; to turn away from *us* the flaming sword of Divine Justice which was obstructing our entrance into the heavenly paradise.

The doctrine of atonement through a suffering Saviour is inculcated in every part of the sacred Gospel. All mankind seem to be sensible of the necessity of an expiation for their sins. In the volume of the Book ; in the scriptures of the Old Testament, it was written of the Son of God, that he should make his soul an offering for sin, and that his sacred body should be wounded for our transgressions, and bruised for our iniquities. He, therefore, assumed our nature, and came in the likeness of man to fulfil the will of God respecting the redemption of a ruined world ; to put away sin by the sacrifice of himself. Thus, it is said, “ The Lamb of God taketh away the sins of the world. God hath reconciled us to himself by the death of his Son, whom he hath set forth to be a propitiation through faith in his blood. Who needeth not daily to offer up sacrifice, first for his own sins, and then for the peoples ; for this he did once, when he offered up himself.” From the contemplation of this momentous truth, let us learn the detestable nature of sin, and the inflexibility of the divine Justice ; since it was necessary for the only-begotten Son to suffer, before God could be reconciled to sinners.

Let us rely on the efficacy of the atonement which he offered, since an infinite value was given to it by the union of the divine and human nature in the person of Christ Jesus.

The blood of bulis and goats may not be able to take away

sin. No mortal sinner may undertake to make atonement for the transgressions of his guilty brother. Still, let us exult with pious confidence; for we are bought with a price altogether adequate to the important purchase; we are redeemed, not with corruptible things, but with the precious blood of Christ, as of a Lamb without blemish and without spot.

Let the penitent believer no longer dread the avenging bolts of God's indignation against sin, for "there is now no condemnation to those who are in Christ Jesus."

Let this be our never failing hope, our unshaken ground of rejoicing, that the same Redeemer who once suffered for us, is now highly exalted, to be the Head over all things for his Church. He gives laws, and executes them; he will severely punish his foes, but tenderly protect and abundantly reward his faithful and obedient people.

From the doctrines which have been now inculcated, several important points of practical improvement may be derived:

1. Since Christ our passover has been sacrificed for us, with the deepest humility and most ardent gratitude of soul, let us fly to this atonement as the only remedy for our guilt; let us look up for acceptance in the sight of God, only thro' the intercession of this all prevailing Redeemer. Are we not all sensible that in too many instances we have violated the divine law? Is it possible for future penitence to make any compensation for past offences? If, then, we wish to have our pardon effectually sealed in heaven, if we are desirous to have the stains of guilt washed away, and to be thoroughly cleansed from all our iniquities, let us not be so absurd as well as ungrateful, as to despise that atoning blood which purchased the remission of our sins, and to turn away from that fountain which was opened for the purification of our corrupted nature.

2. Christ was sacrificed for us; but this sacrifice will be of no avail to those who remain impenitent, and disobedient

to the laws of the Gospel. By the satisfaction made to the divine Justice through the tender mercy of our suffering Redeemer, fallen and sinful man is now placed in a pardonable state; in a situation where remission of sins may be obtained, and a title recovered to the everlasting inheritance. But, let it ever be remembered, that these blessings will be procured by those alone, who repent truly of their past offences, have a lively faith in God's mercy through Christ, and steadfastly purpose to keep all his commandments. And this may lead us to observe,

3. That since Christ has been sacrificed for us, it is our indispensable duty to keep the great feast of Christians, instituted to commemorate his body that was broken, and his blood that was shed for the sins of the world. The ordinance of the passover, was to be observed by the children of Israel throughout their generations. Had any of them proudly remonstrated against the divine command; had they despised the institution as an insignificant ceremony; had they contemptuously inquired, how the sprinkling of the blood of the victim could possibly save them from the impending destruction, and had then obstinately resolved not to employ the prescribed means of safety; what would have been the consequence? No doubt, the destroying angel would have entered into the devoted habitation, and the presumptuous offender would have been cut off from among his people. Let the negligent and disobedient Christian lay these awful considerations seriously to heart.

The sacrament of the Lord's Supper was instituted by Christ himself, just before his crucifixion, and the perpetual celebration of it was positively enjoined upon all his disciples, in these words, "Do this in remembrance of me"—in remembrance of that efficacious atonement which I offer for your sins, and through which alone you are entitled to eternal salvation. How can any of those who believe the Gospel, make the dangerous experiment of disobedience to their Lord's command? How can they presume to question his au-

thority, who has the undoubted right to prescribe the terms of their admission into immortal happiness and glory; who has the power to kill, or to make alive; whose *threatnings*, as well as promises will stand fast for ever. If any have hitherto been grievous sinners, and therefore are afraid to come to this solemn festival; let them resolve at once to repent and amend. It would be as impious as it is absurd, to plead their actual transgression as an apology, for their omission of a positive duty.

Happy are they who draw near with penitence, faith, and charity; they are strengthened and refreshed with the spiritual sustenance that is provided for them: they shall escape the destruction that awaits obdurate transgressors: When God sends forth his minister of vengeance to smite the land of Egypt, to punish his incorrigible adversaries; to his obedient people the blood of the great sacrifice shall be for a token, and the angel who is commissioned to execute the divine wrath, will pass over and not destroy them. But, let inconsiderate sinners, from past instances of punishment inflicted on guilty mortals, be awakened to a due sense of their danger: let them reflect for a moment upon the last plague that was sent on the obdurate Egyptians: let them image to themselves the horrors of that fatal night when the first-born were slain. At midnight, while they were all wrapped in darkness, silence, and supposed security, the destroying angel suddenly unsheathes his flaming sword, and the melancholy consequences are thus emphatically expressed by the sacred historian; "There was a great cry in the land of Egypt, for there was not a house where there was not one dead." This was, unquestionably, a scene of horror and dismay; but this was, nevertheless, a faint representation of that tribulation and anguish which will overwhelm the wicked, when God comes in awful majesty to judge the world; to call the righteous into life eternal, and to consign the ungodly to everlasting misery. Let it be the great concern of our life to escape this wretched fate: and, to this purpose, let us,

In the last place, from the concluding words of the text, learn the absolute necessity of laying aside all malice and wickedness, and of serving God in sincerity and truth.

It was the design of the Son of God, in undertaking the work of our redemption, to make us holy and harmless in all manner of conversation; "to purify unto himself a peculiar people zealous of good works; to present to himself a glorious Church, not having spot or wrinkle, or any such thing;" but that it should be holy and without blemish. The language of our heavenly Father is, "My son, give me thine heart." With this affectionate disposition, springing from sincerity and truth, the services of the poor and illiterate will be far more acceptable in the sight of God, than all that pride and ostentation can present; the two mites of the poor widow will be more valuable, than the most costly offerings of the rich and prosperous. Let us, then, take care that our *principles* be right: Let us prove our own selves, whether we be in the faith, let us examine ourselves whether in all our religious services, we comply with the Apostle's direction, and are influenced by truth and sincerity. And, for this purpose, let me intreat your serious attention to the following rules of conduct.

We must be desirous to yield an universal obedience to the divine law. We are not to engage with alacrity in the more pleasing offices of religion, but turn away with disgust from the performance of those duties which are of a disagreeable nature. The language of the sincere Christian is, "Thy will, O God, be done! Be this the sole guide of my conduct. May I submit without hesitation to what thou hast commanded, however irksome to my corrupted nature; and fly without reluctance from what thou hast forbidden, however delightful to my irregular appetites."

2. We must never suppose, in this state of probation, that we have attained, or are already perfect. We are never to sit down contented with any particular portion of goodness, as if no further advancement were necessary. During this

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earthly pilgrimage, the path of the just must shine more and more, till they come to that perfect day which will break in upon them in the heavenly world. Forgetting those things which are behind, we must be continually reaching forward, pressing towards the mark, for the prize of our high calling in Christ Jesus.

3. Our sincerity and truth must be manifested by the flame of piety burning in our bosoms with a permanent and equable lustre; not disclosing itself by bright beams of light, and then suddenly disappearing; not flashing forth with the keen splendour of lightning, and then sinking away into utter darkness. We must endeavour, so far as human infirmity will permit, to maintain a beautiful consistency and uniformity of conduct; not making violent transitions from great virtues to glaring vices; not soaring to-day on the wings of piety towards heaven, and grovelling to-morrow amidst the impurities of this earth. Not rising from our devotions, to vent our unruly passions upon our children or servants.

Lastly; let us show that we are *sincere*, by attending to the dictates of virtue, when secluded from the observation of the world, as well as in the public walks of life. The great object of the sincerely pious person must be to please God. Now, we know, that the eyes of this glorious Being are in every place, beholding the evil and the good: that he seeth in secret, but will reward openly: that *he* knows, although our *fellow men* may be ignorant, and will *punish*, although *they* may *approve*. His approbation, therefore, is of more consequence to rational and immortal creatures, than all the sweetest gratifications which this vain and wicked world can afford.

In this manner, let us be sincere and without offence, till the day of Christ. Let us, in our heart, approve the things that are excellent; and, by our life and conversation, show that we are filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God.

Since, through God's tender love towards mankind, Christ our passover has been sacrificed for us; let us receive him in

his whole mediatorial character: let him deliver us from both guilt and misery: let him be our Saviour from iniquity now, and he will be hereafter our Saviour from everlasting punishment.

To all the festivals of the Church; to those which rest on human authority, such as this of Easter, which we are now celebrating; and, more especially to those which are enjoined by Christ himself, such as the Holy Supper of our Lord; let us bring pure and upright hearts. Let us keep the feasts without malice and wickedness, that we may be prepared to sit down with him in his heavenly kingdom, where sincerity and truth will reign in every breast, and the highly honoured guests of the once degraded, but now glorified Redeemer, will be satisfied with the plenteousness of his house—with a fullness of joy.

FOR THE CHURCHMAN'S MAGAZINE.

On Compassion.

Disce succurrere miseris.

Learn to succour the afflicted.

“Am I not a friend and a brother,” exclaimed a wretched sen of Africa, as he was dragged in chains from his family and his home. How affecting the appeal! But it was made to hearts harder than adamant; to hearts whose education had been accomplished in the school of interest, and whose every idea, whose every wish, had centered in that darling though degrading principle. Great Heaven! how is it possible that there can exist the being so callous to the powerful appeals of humanity; so lost to every generous and ennobling feeling of our nature? Yet look round upon the world, and see the extensive operation of this self-same principle, though under different and more imposing appearances; for, little

less cruel, little less absorbed in self-interest, than the savage trafficker in human blood, is the man who turns away from the cry of distress, and passes calmly on, while at every step the voice of misery assails his ear, in the supplicating accents, "Am I not a brother?"

If in the limited catalogue of human excellencies, there exists any virtue which may be deemed of superiour importance to another, surely, that virtue must be compassion; or a feeling, which prompts the heart to the use of every exertion to relieve the misfortunes which are incident to humanity.

The Deity, in his great wisdom and infinite benevolence, has implanted in our bosoms a sympathetic feeling for the sufferings of those around us; and the cloud which gathers round our hearts, at the prospect of affliction in others, is only dissipated as these afflictions are mitigated or removed. It is this feeling, which, when carried into exercise, exalts the human character; and makes our nature, though fallen, wear an aspect still lovely—still, in some degree, partaking of its original perfection; and happy is he in whose bosom the motives of worldly interest, the maxims of worldly wisdom have not stifled this pure flame, this sacred emanation of Divinity itself.

To administer to the wants of the indigent; to endeavour to lighten the heavy burden of sorrow which presses upon the afflicted; and to heal the wounds which distress and penury have made, is the great characteristic by which we judge of the compassionate heart—a heart prompting a ready and effectual aid to the relief of every affliction, and sowing the seeds of joy in the bosom, where before had rankled the destructive thorns of wo and anguish. If it is asked, what motives can be urged to promote the practice of this virtue of compassion, the question is answered in almost innumerable ways both by reason and revelation.

They teach that all mankind are brethren, subject to the same wants; and every individual, at some time or other, is the victim of some misfortune, which, by a wise provision of

Providence, can be mitigated, if not entirely relieved by the affection and pity of others. And that to expect this pity and affection to be extended to us, we must make it a ruling principle operating on the conduct of ourselves. Ah! conscience speaks to us in a language which must be heard, that unless we "do unto others as we would they should do unto us," we fulfil not our duty as reasonable creatures, and as beings accountable in a future world, for the manner in which we have employed these blessings, which in rich profusion have been showered round us by a bountiful Providence. But God viewing the fallen nature of man, as more prone to evil than inclined to the exercise of virtuous affections, has thought fit to render the performance of a deed of compassion, not only a necessary duty, and one of the conditions to which is annexed the promise of future reward, but also a plenteous source of present gratification; and thus it is, that while pouring the balm of consolation into the wounds of the unfortunate, we feel a pleasure which no other earthly enjoyment can equal.

Have you fed the hungry, clothed the naked, or visited the sick? The consciousness of having performed your duty, of having rescued a fellow mortal from the pangs of suffering, and of having perhaps prevented the commission of crimes to which the necessities of nature might have urged him, produces a satisfaction in the mind fully commensurate with the good which has been performed. But are the exercises of compassion to be limited to the relief of external misfortunes? Not so. It goes still further. It seeks to alleviate the sufferings of the mind; to pluck from the heart its deep rooted sorrows; to eradicate from the bosom those emotions and feelings which prey upon the soul, and mar the felicity of life: and thus by the soothing voice of pity and consolation, to cheer the drooping spirit, and by the extended hand of affection and friendship, to lead the sufferer from the dreary and darksome path of life, into that whose walk is illumined with the rays of peace and happiness renewed. To the heart which is continually exercised in such occupations as these, there

exists a satisfaction which none else can feel, and which partakes, as much as it is possible for earthly happiness to partake of, the unalloyed felicity of heaven.

To alleviate as much as is possible, the miseries which God for all wise, though to us inscrutable purposes, has permitted to exist, is the duty of every individual, and especially of the rich who possess in abundance the means necessary to effect this end, so worthy of the dignity of our nature. The exercise of the virtue of compassion, is by all acknowledged as a duty of the most extensive obligation, yet how few are there whose actions are consistent with their outward professions.—The calls of sensual pleasure, and the attraction of worldly gratifications take full possession of the mind, and we forget that there exists a being who may want even the common necessities of life. Basking in the sunshine of affluence, we hear but at a distance the cries of wretchedness, and cease to think that some little unnecessary indulgence intermitted, some morsel saved from what we now waste in riot and extravagance, might, if properly applied, tend to satisfy the urgent demands of some half-famished individual, or increase in some small degree the scanty pittance of the widow and the orphan.

“ Ah! little think the gay licentious proud,
Whom pleasure, pow’r, and affluence surround;
They, who their thoughtless hours in giddy mirth,
And wanton, often cruel, riot, waste;
Ah! little think they, while they dance along,
How many feel, this very moment, death,
In all the sad variety of pain!

How many drink the cup,
Of baleful grief, or eat the bitter bread
Of misery. Sore pierced by wintry winds,
How many shrink into the sordid hut
Of cheerless poverty.”

THOMSON.

Ah, ye Rich ! ye who have never known how severe is the tyranny of poverty, pause in your course of dissipation, and cease to run the mad career of extravagance, of needless and criminal self-indulgence. Does the summer of prosperity shed its calm serenity over thy life ? ah ! shield from penury's dreary winter the child of misfortune ! " When the ear heard me, then it blessed me ; when the eye saw me, then it bore witness to me, because I delivered the poor that cried, the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing with joy." Truly, his life must be happy here, and will be rewarded with eternal happiness hereafter, whose heart feels for the sufferings of his fellow mortals ; who hears their complaints but to relieve, and who can always say with heartfelt satisfaction,

" Here to the houseless child of want,
My door is open still."

And to those sons of inhumanity, who refuse the scanty pittance, which taken from one hour's luxurious and sinful indulgence, would serve to alleviate the sufferings of those whom fortune has less favoured than themselves ; let it be suggested, that all earthly affairs are subject to instability ; that every structure built on the perishable foundation of worldly enjoyment, is not of long duration, and the deluded being who centers his happiness on it, will, sooner or later, weep the disappointment of his dearest hopes, in the utter ruin of the edifice of vanity he has reared. The fire, the ocean, the whirlwind, and the storm, may in a moment destroy the fairest prospects of earthly felicity, and they who are now blessed with plenteousness, may soon be groaning under the heavy pressure of poverty—poverty, rendered more acute by being thus unexpected, and more hard to bear because falling upon those whose minds are untaught in the school of misfortune.

Again let it be repeated, that no earthly enjoyment is in its

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nature permanent, and that the greatest prosperity is often the prelude to the severest adversity. The same sun which in the morning rose on the righteous Job, enriched with every blessing which could render life desirable, shed on him the last glimmerings of its evening blaze, poor, forlorn, and destitute, amid the ruins of his former happiness. In the morning, he had riches, family, and friends; but in the evening, all had passed away as a dream, as a tale that is told. Happy will all be, if like righteous Job they can amidst the severest misfortunes bless the hand which chastens them.

Therefore, in conclusion, let all learn this important lesson; not to place their supreme affections on things of the earth—not on riches, for they can “take to themselves wings and fly away”—not on the friendship of man, as the greatest refuge in time of need, for let it be recollected that while the blessing of plenty scatters nought but roses in the path of life, friends innumerable press forward eager for acceptance; but let the rude hand of adversity strew that path with thorns, and the wretch is left to tread its dreary way—alone!

Therefore, seek the friendship of Him, who has promised never to forsake those who put their trust in him; and by deeds of compassion and mercy, obtain the prayers of those whom you have relieved, which they will direct to heaven for your welfare, as the incense of a grateful heart. Strive to imitate the example of Christ Jesus in all things, and by “going about doing good,” endeavour to attain the reward of his promises—for “Blessed is he who considereth the poor and needy; the Lord will deliver him in the time of trouble.”

B.

New-York, March 14.

FOR THE CHURCHMAN'S MAGAZINE.

On the use of the phrase, "Members of the Church."

IT is usual with many persons to distinguish communicants, by calling them "Members of the Church." They doubtless are such, but to confine this expression to those only who receive the Lord's Supper, conveys the idea that the reception of the Eucharist, and that only can constitute Church-membership.

This opinion is unquestionably erroneous. And as it must be desirable to maintain not only uniformity of sentiment, but of expression also, it will not be improper, unimportant as some may regard this subject, to consider the language of the Church, in relation to it, and the support which this language derives from the holy Scriptures.

In "the ministration of Baptism," those present are exhorted to pray, that the person or child baptised, "may be received into Christ's holy Church, and be made a living Member of the same." When the sign of the cross is applied to the forehead, the minister is directed to say, "We receive this child into the Congregation of Christ's flock." We render "heartly thanks" to the Almighty, when we say, "that it hath pleased thee to regenerate this infant with thy holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy Church."

These expressions in the office of Baptism convey with sufficient clearness, the ideas of the Church on this subject. Her language in the Catechism, which she directs "to be learned by every person before he be brought to be confirmed by the Bishop," is if possible, still more explicit. To the question, "Who gave you this name?" the Catechumen answers, "my sponsors in Baptism, wherein I was made a Member of Christ, a child of God, and an inheritor of the kingdom of Heaven." To be made a "Member of Christ," whatever meaning of a more extensive nature may be attached to the

phrase, can certainly imply nothing less, than an incorporation into that visible body, the Church, of which Christ is the Head. By being made a child of God, must be understood, an adoption into the household of Christ, of whom saith the Apostle, *The whole family, both in Heaven and earth is named.** And again, he saith, *By one Spirit, we are all Baptised into one Body.* He urges this consideration, as an inducement to Christian unity—*Ye are the Body of Christ, and Members in particular.†*

The Church, therefore, is justified in considering all who have received a valid Baptism as her Members—and she has acted on this principle from the earliest ages. In her pure, her primitive days, she regarded all who had been signed with the sign of the cross, as her children, and subject to her discipline. She called them to a strict account for every improper act, and when they came to years of understanding, if they refused to receive confirmation, or did not after being confirmed, receive the Holy Communion, they were publicly admonished, and if they persisted, they were regarded as unworthy of Christian society.

However remiss her Governors and Ministers may be at the present day, in enforcing her laws, the Church still holds the language of authority; requiring all parents, guardians, and sponsors, as well as those who serve at her altar, to be attentive to the instruction of those who have been received within her pale, by the holy ordinance of Baptism. The rubrics, at the end of that Catechism which she has appointed in the Book of Common Prayer, urge this duty in the most solemn manner. If those who profess attachment to the Church, would be more conversant with her regulations, they would not only improve their hearts in the graces of the Christian life, but acquire the most useful information, and become familiarised with correct and becoming modes of expression.

E.

* Eph. iii. 15.

† 1 Cor. xii. 13—27.

TO THE EDITOR OF THE CHURCHMAN'S MAGAZINE.

Sir,

I HAD, a few weeks since, occasion to spend several days in a village in the neighbourhood of this City; as one of them was Sunday, and as I never fail, unless prevented by sickness, from attending the inimitable services of our venerable Church, I was glad to find that the parish, in which I was, was supplied with a Rector. The last bell no sooner began to ring, than I repaired to the temple; always desirous to be in season, and being in a strange place, I had some curiosity to see how our Episcopal brethren in the country, manage their affairs, and to observe every thing respecting the worshippers, with whom I was to unite my voice in the hallowed and delightful responses of the Liturgy.

When I entered the temple, which was very neatly arranged, I was struck with the appearance of the number of Prayer-Books, and remarked with a pleasure I do not often experience in our fine City Churches, that there was hardly a pew in which there was not more than one. "This," said I to myself, "must be a congregation well instructed, and I shall, no doubt, have the pleasure of hearing the devotions performed not only by the minister and clerk, but by the people."

In this particular I was not disappointed. The various parts of the service were read with propriety and solemnity, and the people responded with animation and apparent devotion. But Sir, notwithstanding all this, I was shocked beyond measure, at what I could not avoid considering a most shameful violation of the sanctity of the house of God, and the solemnity which ought to characterise the hour of Prayer.—While the clergyman was reading the lessons, and even in the most interesting and pathetic petitions, in the Litany, persons were continually sending their children with their footstoves, to be replenished with fire, from the stoves at the lower end of the Church. The opening of pew-doors, the buzzing of

directions, the rattling of stoves, the contention between the boys at the fire, the frequent falling of the tongs, &c. produced sensations which can be better imagined than described, and which produced not in my mind only, but in the people generally, if I might judge from the continual turning of their heads, incessant interruption.

It was easy too, to read the anguish which filled the soul of the good man in the desk, in his very face, which spoke a censure to those he addressed, too plain to be misunderstood. I flattered myself that this tumult would subside when the garment of prayer was laid aside, and the messenger of God ascended the pulpit. But judge my vexation and indignation, which I have since feared were unbecoming the sanctuary, when I found the same confusion interrupting the interest of the sermon, which had marred the beauty and devotion of the service. In the midst of sentences really impressive and beautiful, boys, who from their appearance, must have belonged to the most respectable families, were going from pew to pew, to the stove, and even out of the Church. The exercises were no sooner ended, than the great body of the people sprung instantly from their seats, and rushed from the temple as from the gates of a prison. I walked to my lodgings gratified, and I hope improved, by what I had heard, but pained and grieved for the irreverence I had witnessed, and resolving to request you to say something in your useful Magazine, on the subject of disrespect and indevotion in the public performance of that Liturgy which is the pride and excellence of our holy Church. Nothing can be more painful to a pious mind, than any appearance of carelessness and disrespect in the temple; nothing more insulting and offensive to that God who "has placed his name there," and ought there to be "worshipped in the beauty of holiness; with the spirit and with the understanding also; in spirit and in truth."

JUVENIS.

New-York, March 10.

POETRY.

ORIGINAL.

FOR THE CHURCHMAN'S MAGAZINE.

My Friend:

NIGHT's cyprus gloom, awakes to mind
A *Friend*—benevolent and kind,
Who lov'd his God—and me ;
In prayer and praise we spent the hour,
Still, DEATH would show his sovereign pow'r—
But pointed, CHRIST, to thee !

On eager wings he quickly flew,
And in the air infection blew—
It found its victim here !
Yet, freely, he resign'd his breath,
T' assume an Angel's shape in death,
Without a parting tear.

The call came welcome—now his soul,
As spotless as the parchment roll,
Sails through the starry maze ;
He's gone, to meet his God above,
To sing of HIS REDEEMING LOVE,
Through never-ending days !

Mortal obey ! he beckons you,
Then the same path with him pursue
If you would see your God !
If you continue to rebel
Expect to meet the pains of hell,
To feel a chast'ning rod !

Yon mound proclaims his house of clay,
 The night-bird chaunts a mournful lay,
 The willow hangs its head;
 The marble urn can teach you well—
 —List! now I hear the doleful knell
 For ~~you~~—to join the dead!

Oh, dread His frown! Great God of love,
 Smile but in pity, from above,
 Upon a sinful wretch;
 “Oh, save! Oh, save!” be all the cry,
 “I die, O Lord! I die, I die!
 Thy saving arm outstretch!”

As Time's perpetual shuttle flies,
 May we in heavenly things grow wise,
 Nor slight God's mercies so;
 May holy fear our souls o'ertake,
 And let us know a Heaven's at stake,
 Or else, a world of wo!

If you repent, the coming day
 Will usher in a glorious ray,
 Of Gospel light and love;—
 Then, by all earth let praise be given,
 To God, the holy Judge in Heaven,
 And CHRIST, his Son, above!

Be it MY lot, to meet MY FRIEND
 In Heaven's bright mansion—there to bend
 The knee, before the throne;
 And raise the voice, and sweetly sing,
 To God Supreme, to God our king,
 And Christ, our friend, our own.

Oh, God! deny me not in this,
 To meet my friend in heav'nly bliss,
 And tread that mansion o'er;

With Saints and Angels there combine,
Companion of each child of thine,
"And dwell for ever more!"

ALFRED.

SELECTED.

Paraphrase on the Lord's Prayer.

FATHER of all, whose throne illumines Heav'n,
All honour to thy holy name be giv'n!
Thy gracious kingdom come, thy righteous will
Let men on earth, as Saints in Heav'n fulfil;
Give us this day our bread, by which we live,
As we our debtors, thou our sins forgive.
Let not temptation lead us into wo,
Keep us from sin, and our eternal foe!
For thy supreme dominion we adore,
Thy pow'r, thy glory is forever more.

*Paraphrase on that elegant passage which concludes the
third chapter of Habakkuk.*

THOUGH the green treasure of the garden fades,
And blossoms withered hang their languid heads;
Though the fair fig, nipt by untimely frost,
Its ample leaf, its luscious fruit has lost;
Though fairer vines the raging whirlwind blast,
And olives useless on the heath are cast;
Though struck by Death the bleating flocks shall fall,
Vacant the fold, untenanted the stall;

Yet still to thee, Jehovah, Pow'r Supreme,
My God, my only Hope, my constant Theme,
My Strength, my Song, my Joy, alone to thee
I lift the feeble strain, and bend the knee !
Oh ! let thy love with rapture fill my breast,
And guide my feet through life's sad path to rest !

RELIGIOUS INTELLIGENCE.

FOREIGN.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE ninth annual Report of this Society exceeds in interest any that has preceded it. A part of it is occupied with an account of Mr. Steinkopff's mission to the Continent, and of his proceedings while there ; and in the Appendix is inserted a more detailed statement of those proceedings. But on this part of the Report it will not be necessary for us to dwell, as we have given an abstract of Mr. Steinkopff's Tour, which supplies almost all the necessary information respecting it.

A Bible Society has been established at St. Petersburg, not only with the sanction, but by the formal authority of the Emperor of Russia, and this at a time (viz. in January 1813) when his attention must have been closely occupied by arrangements of the very first importance to his empire. The Ukase was published on the 14th of January ; and on the 23d the society was formed, on the plan of the British and Foreign Bible Society, in the house of Prince Galitzin, Minister of Religion, where a number of persons of the highest rank, and of all denominations of Christians attended. It is stated by a correspondent to have been delightful to see the unanimity which actuated this assembly, composed of members of the

Greek, Arminian, Catholic, Lutheran, and Calvinist Churches, met for the express purpose of making the grace of God sound out from the shores of the Baltic to the Eastern Ocean, and from the Frozen Ocean to the Black Sea and the Borders of China. "We see," he adds, "that the Bible is still capable of uniting Christians in the bond of peace. It is the standard lifted up by the Son of Jesse, around which all his followers rally, in order to carry it in triumph over the whole globe." His Imperial Majesty has subscribed a donation of 25,000 dollars, and an annual contribution of 10,000; and other persons in proportion. The Committee have presented the Petersburg Society with 500*l.* and it has commenced its operations with great spirit and harmony.

The Basle German Bible Society, in the course of six years have, with the aid of this Society, published 26,000 copies of the Scriptures in German, French, Romanese, and Italian.—It forms the only medium for extending the Society's views to France, where (at Paris) a stereotype edition of the French Scriptures is now proceeding under the sanction and superintendence of the Protestant Consistories. The copies of the Scriptures circulated by the Basle Society have been accepted by both Catholics and Protestants with eagerness and pleasure.

The Committee have aided the various efforts of this Society with donations amounting in the last year to 1200*l.* of which 500*l.* is for the exclusive purpose of promoting the distribution of the Scriptures in France. An Auxiliary Society has been formed at Chur, the capital of the Grisons.

The Berlin Bible Society, notwithstanding the disastrous condition of Prussia, has printed and circulated 15,000 copies of the Scriptures in Polish and Bohemian, and is printing further editions in the Polish and Lithuanian languages. A further aid of 250*l.* has been granted to this society, and a number of Polish Bibles has besides been gratuitously distributed.

A Bible Committee for the distribution of Bibles among

the poor of Saxony, has been formed at Halle, the seat of the Canstein Bible Institution, which has done so much for the Christian cause already.

To the Hungarian Bible Society which has been formed at Presburgh, under the patronage of the Baroness de Lay, a Protestant lady of high distinction and character, a sum of 500*l.* has been voted. The Society is likely to be supported both by Catholics and Protestants. It has begun its operations by purchasing Slavonic Bibles for sale to the poor at a very cheap rate.

The Roman Catholic Bible Society at Ratisbon, formed in 1806, has distributed 27,000 copies of the New Testament in German, and continues its useful labours, unaided by the Committee. By means of the Ratisbon Society and other sources 60,000 copies of the Scriptures have been circulated among the Catholics in Germany in a few years.

A translation of the New Testament recently made into German by two pious Catholic Clergymen, aided by some Protestant divines, has been approved and publicly recommended by two of the most eminent Protestant clergymen of Saxony and Switzerland. One of the translators, who has published a work recommending the free and unfettered reading of the Holy Scriptures by all classes, has lately been appointed Catholic Divinity Professor at Marburg. The sum of 200*l.* has been given for the distribution of 3000 copies of this version among the poor. A condition annexed to the grant, and readily acceded to was, that a few notes existing in the former edition should be cancelled in the impression promoted by this donation.

We omit the mention in this place of the various new Bible Societies which were formed on the Continent during the last year, by means of Mr. Steinkopff; having already noticed them.

The New Testament in ancient and modern Greek, has been most eagerly received at Scandinare, Smyrna, Salonichi, Zante, and other islands in the Archipelago. The correct-

ness of its typography, as well as its merits and usefulness, are highly extolled.

The printing of the New Testament in Turkish, at Karass, has been completed, and a second edition is begun. St. Matthew's Gospel has also been translated into Calmuc, and the Committee have encouraged the Missionaries to proceed in translating the whole into that language.

The lamented death of the Rev. Mr. Brown has interrupted the communications of the Corresponding Committee at Calcutta. His place is now filled by the Rev. Mr. Thomason. —The loss caused by the fire at Serampore is rapidly repairing, and the printing of the Scriptures will on the whole be very little retarded by this event. The Committee have forwarded two thousand reams of printing paper to Serampore. The first Report of the Calcutta Committee has been received. The Persian translation of the New Testament was completed by the Rev. Mr. Martyn previously to his death.

A Bible Society has been established at Ceylon, as was formerly mentioned, and one at the Isle of France, for that island and its dependencies.

The Committee have received a copy of the Gospel of St. Luke in the Chinese language, translated by the Rev. R. Morrison, and have encouraged the prosecution of his labours by a second donation of 500l.

From America, many interesting communications have been received. A spirit of friendly co-operation pervades the Transatlantic Societies, and their zeal in promoting new associations, continues with increasing energy.

In Jamaica, pleasing effects have resulted from the distribution of the Society's Reports. A liberal contribution has been raised there, which was transmitted with a request on the part of the clergy, to be made the instruments of extending the usefulness of the institution in that colony. A considerable supply of Bibles and Testaments has been sent them. A large supply has also been sent to St. Kitts, for distribution among the Negroes who can read.

The Gospel of St. John in Esquimaux has already been presented to the natives of Labrador: the three remaining Gospels in that language have since been received, and are about to be printed. Contributions have been received from Halifax, and there is a prospect that a Bible Society will be formed in Canada.

From the Cape of Good Hope, a further remittance has this year been received, and measures have been taken for forming an Auxiliary Bible Society in that colony.

Proceedings at home.

The most prominent feature in the domestic occurrences of the year, is the unexampled augmentation of Auxiliary and Branch Societies, and Bible Associations. Their importance is not to be estimated merely by the accession of means and influence which they bring to the Parent Society, but by the consideration, that thus the wants of the people in respect to the Scriptures, are ascertained and supplied. The public attention is thus also attracted to that Book, on attention to which the peace of society, and the present and future happiness of individuals, depend. The number of new Auxiliary Societies formed within the year, amounts to seventy-five, besides twenty new branch societies. The sums contributed by them, are very large: for example, Southwark has sent to the Parent Society, 2833l.; City of London, 2750l.; four more Societies formed in London, 2700l. in all; Westminster, Wiltshire, Northamptonshire, and Clapham, 1200l. each; Anglesey, Chester, and Sarrey, 1000l. each. Nor have the Auxiliary Societies formerly established relaxed in their efforts. In the course of the year, there have been received from Bedfordshire, 1020l.; Blackheath, 550l.; Bristol, 2026l.; East Essex, 850l.; Manchester, 1109l.; Norfolk, 1850l.; Suffolk, 1086l.; Staffordshire, 930l. &c. &c. In short, the whole of the aid derived from this source, amounts to the enormous sum of 55,099l. 3s. 10d. The nett receipts, exclusive of sales,

have been, 66,879l. 16s. 1d. ; the amount of sales 9575l. 4s. 11d.

“Whoever,” observes the Report, “considers the influence of Christianity in promoting individual, social, and national happiness, and what is far more important, the eternal welfare of our fellow-creatures, must contemplate with inexpressible delight, the effects of that munificence which so largely provides for the distribution of the Holy Scriptures.”

A stereotype edition of the Welsh Bible, of the largest octavo size, is about to be printed.

The branch societies connected with the Hibernian Bible Society, have increased from eight to thirty-five, all of them extensive and vigorous. The circulation of the Scriptures has been proportionably extended. Nearly 40,000 copies have been distributed by this society in the last year, 28,000 more than the distribution of the preceding year.

The Bishop of Derry has effected the establishment of the Derry Bible Society, with nine branches; 500 Bibles and 2500 Testaments have been presented to this society.

The establishment of Bible Associations throughout the kingdom has tended greatly to promote the general diffusion of the Bible, and is admirably calculated to bring the poor into communication with the Society, and to excite a common feeling among them, for imparting to their still poorer neighbours the blessing of Divine knowledge, while the aggregate of the funds arising from this source, materially aid the general object.

About 15,000 Bibles and 50,000 Testaments have been, in all, gratuitously distributed by the Society during the last year. It would be endless to particularize the whole of this amount. Among the parties who have been assisted are the British prisoners in France, the French and other prisoners of war in Great Britain, foreign and British troops at various stations, the poor in our foreign possessions, &c. &c.

“Many pleasing anecdotes might be furnished, showing the value these captives put on the Word of God; but one

shall suffice. As one of the Ministers, who visits the prisons at Portsmouth, was passing among the prisoners on board one of the ships, he observed one of them reading very attentively. He asked the prisoner, What book he had got—he answered, ‘The Scriptures.’—Is the book your own? ‘No.’—How came you by it? ‘I pay,’ replied he, ‘six rations of provisions per month for the use of it.’”

As, during the past year, a considerable number of invalid and sick prisoners have, through the humanity of the British Government, been sent back to France, these have been supplied with Bibles and Testaments when embarked; so that a very considerable number of copies have found their way into that country by these means.

Great difficulty has been found in supplying the demand for Bibles from Auxiliary Societies, notwithstanding the utmost exertions made to print them. The Society, between the 21st of February and the 31st of December, 1812, issued as follow, viz.—81,319 Bibles, and 121,261 Testaments; of which 59,615 Bibles and 75,485 Testaments were issued in the half-year ending with the 31st December; making the total quantity circulated by the Society since its commencement, 221,734 Bibles and 412,785 Testaments, exclusive of those circulated at its charge in various parts abroad.

The Committee have conferred the distinction of Honorary Governor for life on the following gentlemen, for important services rendered to the Society: The Rev. Dr. Brunmark, the Rev. Dr. Schwabe, the Rev. Dr. Wernicke, the Rev. Thomas Gisborne, the Rev. J. W. Cunningham, and the Rev. J. Townsend.

The Report thus concludes: “Ample as the means of the Society have been, they have scarcely proved adequate to the numerous demands on the funds of the institution, and the pressing solicitations for its assistance. Every step that it advances discovers new wants and fresh claims on its benevolence; some parched and barren soil, which has not yet received the refreshing dew of Heaven; some dark spot on the

earth, where the Divine light has not yet shone ; some country where the Sun of Righteousness once displayed his lustre, but no longer illuminates the horizon ; or some region in the Christian world, the inhabitants of which, hungering and thirsting for the bread and water of life, look with anxious hope towards this favoured land for a supply. The British and Foreign Bible Society, ascribing its past success to God alone, and in continued dependence on his support, will pursue its labour of love ; and, by the Divine blessing on its endeavours, the hope which it has excited shall not be indulged in vain : the hungry shall be fed, the thirsty shall be refreshed, the Sun of Righteousness will again rise with healing on its wings, and the light shall lighten the Gentiles.

“ The duty which this Society has undertaken, is not only of infinite importance, and now of sacred obligation, but is, indeed, as unlimited in its extent as the precepts and promises of the Gospel. ‘ Go ye therefore and teach all nations,’ is an injunction binding on believers of all generations, while infidelity, superstition, idolatry, and ignorance of the true God and Jesus Christ, prevail in the world. The sure word of prophecy has declared, ‘ That the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it.’ And your Committee trust, that the British and Foreign Bible Society may become more and more the honoured instrument of his Providence for assisting the accomplishment of this prediction ; that the Christian spirit for the universal diffusion of the Holy Scriptures, which now animates all ranks in the United Kingdom, which is increasing on the Continent of Europe, which has lately burst forth in Russia, and glows with equal ardour in the East and the West, deriving new energy from the operations of the Holy Spirit on the hearts of men, will be enabled to move in a sphere continually enlarging, until the object of its wishes, its efforts, and its prayers, shall have been fully attained.

“ In this hope it may look forward with joy and confidence to the certain but unrevealed and unknown period, the glorious

consummation of the prophetic word, when the seventh angel shall sound, and great voices in heaven be heard, saying—

“The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever. Alleluiah, Amen.”

STIPENDIARY CURATES.

A bill brought into Parliament by Lord Harrowby, for the further support and maintenance of stipendiary curates in England, has passed the House of Lords, and is now before the Lower House.

It proposes to enact, that every incumbent not residing or himself doing the duty of his parish, who shall neglect to nominate a proper curate within six months, or to notify to the bishop the want of a curate within three, shall forfeit all benefit of exemption from residence, and be liable to the penalties of non-residence, and the nomination shall devolve on the bishop; but that in case no curate shall be appointed in nine months, then the benefit of exemption shall cease, and the incumbent be liable to the penalties of non-residence:—That the bishops shall appoint salaries to the curates who are licensed, which salary shall be inserted in the license, and that the profits of the benefice may be sequestered by the bishop to pay the same:—That the bishop may grant the use of the house, offices, and garden of the non-resident incumbent to the curate:—That the salary of the curates of non-resident incumbents shall in no case be less than 80*l.* a year, or the whole value of the benefice, if it should not amount to so much; but that in parishes containing upwards of 300 inhabitants, the minimum shall be 100*l.* or the whole value, if below that sum; when there are more than 500 inhabitants, 120*l.*; and when there are more than 1000 inhabitants, 150*l.*:—That it shall be in the power of the bishop, in certain spe-

cial cases, to lessen the amount of this salary ; but that in all cases where the clear income of the benefice exceeds 400l. per annum, however small its population, the bishop may assign to a curate residing, and serving no other cure, 100l. a year ; and where the population exceeds 500, 50l. may be added to each of the rates of allowance specified above ; but in the case of persons holding benefices prior to the passing of this act, or themselves residing or doing duty, no allowance beyond what is granted by former acts can be made without their consent :—That all agreements contrary to this act shall be void, and the curate and his representatives be entitled to recover the full amount of what may remain unpaid of the proper salary :—That no license shall be granted to serve more than two churches in one day, except in very special cases, where a license may be given to serve three :—That it shall not be lawful for the bishop to grant a license to a curate on the application of an incumbent, unless the application shall specify the proposed salary, and all other particulars required by the act to be stated :—That the act shall extend to all places exempt or non-exempt.

THE SERVANTS' FRIEND,

*Instituted in the United Parishes of St. Swithin and St. Mary
Bothaw.*

It is unnecessary to remark how much of the comforts of families depend on the good conduct of our female domestic servants.

It is to be lamented, however, that there are so few good and respected female servants, and so many bad and unhappy ones. Among the causes to which this evil is to be imputed, may be reckoned, as a very prominent one, a restlessness of mind, and fondness for change, in the young and unwary.—By frequent change of situation, female servants expose

themselves to the influence of much evil conversation, evil example, and powerful temptation ; not only during the intervals of a former and a succeeding employment, but in the successive alterations of the scenes and the companions of their actual services.

Hence it happens, that the morals and habits of those females, who are accustomed to change their situation, become progressively deteriorated on every removal. They are taught to form interests inconsistent with those of their employers ; they are tenacious of privilege, and forgetful of duty: they are guilty of waste, falsehood, pilfering and dishonesty, under the assumed name of perquisites: they become impatient of advice and reproof—and unhappily, as their services become totally selfish, removals from situations, in which they might have been respected, frequently take place. At length, from these and other causes, many are glad to shelter themselves, where a truly good servant would on no account remain, and finish the career of heedless change in the wretched ranks of prostitution !

To prevent, if it be possible, even in a few cases, this series of mischief to servants, and of inconvenience to employers—to incite a laudable emulation in servants, by offering an inducement to be stationary, in addition to the respect and esteem they will of course receive from their employers—and, taking it for granted, that those servants who continue the longest in respectable situations are the most deserving of encouragement, a society has been formed, (as an experiment) by a few inhabitants of the united parishes of St. Swithin and St. Mary Bothaw, for the purpose of annually bestowing premiums for continued services in the same family. And, although it will be seen by the plan annexed, that the series of rewards for a service of seven years will amount to fifteen pounds, yet are these rewards intended to operate, not merely as pecuniary advantages, but rather as tokens of the general approbation of faithful services.

The objects of this institution are the female servants of

subscribers, hired by the year. The subscription is expected to be one guinea annually for each female servant usually kept.

No premium will be paid, but on a written certificate of length of service, to be signed by the mistress or master respectively.

Every female servant, from the time of commencing the subscription, (the same being regularly continued,) and having attended public worship as often as her services have permitted, will be rewarded by the Society with a Christmas gift:

	l.	s.	d.
For the first year's service, from Michaelmas, 1812	0	10	6
For the second year - - - - -	1	1	0
For the third year - - - - -	1	11	6
For the fourth year - - - - -	2	2	0
For the fifth year - - - - -	3	3	0
For the sixth year - - - - -	4	11	6
For the seventh year - - - - -	5	5	0
	<hr/>		
	18	4	6

Servants, who have been rewarded for a five years' service, and have become incapacitated, or have families, and are reduced, may be assisted annually with a gratuity, not exceeding two guineas.

SOCIETY FOR THE SUPPORT AND ENCOURAGEMENT OF SUNDAY SCHOOLS.

At the annual general meeting of this society, held at Batson's Coffee-house, Cornhill, on Wednesday the 14th of April, William Henry Hoare Esq. V. P. in the chair, the Committee reported, that since the last general meeting, 255 schools had been added to the society's list, and assistance repeated to 74 other schools formerly established; for which, and the

new schools before stated, they had distributed 27,690 spelling-books, 4,642 Testaments, and 77 Bibles. That since the commencement of the institution (1795,) they had issued 357,385 spelling-books, 75,179 Testaments, and 8078 Bibles, to 3985 schools, containing upwards of 324,000 children.—The principality of Wales, which has profited so largely in former years by the Society's bounty, has furnished, in the course of the past year, abundant evidence, that a wide and effectual door of usefulness is opened in that portion of our island. Ireland also has continued to share the attention of the Society, where men of consideration and piety are giving effect to the institution of Sunday Schools; and who have reported their beneficial effects in snatching multitudes from ignorance and vice, and placing them within the walls of an establishment, where every exertion is made to "train them up in the nurture and admonition of the Lord." The Society have likewise established Sunday Schools aboard several of his Majesty's ships at the Nore, and other stations, which are conducted with the greatest order, and have produced the happiest effects. Since the recent resolution of the Society to extend its patronage throughout the British dominions, the Committee have received applications from Nova Scotia and Newfoundland. A further field of employment has been presented to them from Canada, where, it is well known, there is a great scarcity of the means for obtaining religious knowledge. It is scarcely necessary to apprise the public, that such an enlargement of operation will require a proportional augmentation of annual funds: and that it has been undertaken in the exercise of that confidence which British liberality so invariably encourages. "The Society can never allow themselves to believe, that an institution, which imparts the rudiments of a Christian education, without either abusing the time allotted to sacred, or trespassing upon that which is required by secular occupation—an institution which communicates instruction to an indefinite extent, at an expense almost below calculation—an institution which enumerates

scarcely fewer than 2000 districts, as falling within the sphere of its aid and encouragement, and which can appeal for the evidences of its usefulness to almost every symptom of improvement, which marks the religious character of the times, —the Society cannot allow themselves to believe, that such an institution will be either deserted or suffered to decline; and that, under circumstances which, by exhibiting new and interesting scope for its exertions, give it additional claims on the public countenance and support. It is therefore hoped, that the growing energies of this institution, seconded by the zeal of its patrons and contributors, will continue to find additional employment from year to year; till that happy period arrives, when it will be no longer necessary to ‘teach every man his neighbour, and every man his brother, saying, **Know the Lord**, for they shall all know Him, from the least of them unto the greatest of them.’

WEST INDIES.

We have been favoured with a recent communication from the West Indies in reference to the education of the children of the black and coloured race, which induces us to bring the matter distinctly before our readers. The communication is from a person of great respectability in the island of Antigua, who gives an account of an attempt which has been made at English Harbour in that island to convey instruction, by means of a Sunday School, to a considerable number of black and coloured children; and which promises to be attended with complete success, if supported as it ought to be by the contributions of benevolent persons in this country. The number of children under instruction, in the month of April last, was upwards of 500. These consisted of children, not only in the town of English Harbour, but from several of the plantations in its vicinity. The girls were instructed by a

lady, who received them into her own house, and was assisted by four or five other teachers. The instruction of the boys, was conducted by an equal number of male teachers, under the general superintendence of a respectable officer in his Majesty's service, who appears to have united, with his zeal, a very remarkable measure of prudence and discretion. The schools are conducted on the improved plan so generally pursued in England.

There is another set of children, whom these truly benevolent persons have taken under their care, and whose number is very considerable. They belong to about twelve plantations, which appear to be too distant to admit of the children assembling at English Harbour. They are taught at night, on the week days, and occasionally on Sunday, by four black men, their fellow-slaves, who live among them, and who appear influenced in engaging in this labour of love by true religious principle. They read indifferently, but they do their best, and we doubt not that God will bless their feeble efforts to promote his glory and to serve their fellow-creatures.—Once every fortnight, on Sunday morning, these plantation children are visited by a teacher from the town and his wife, who examine and catechise them, in sufficient time to attend in the afternoon at the Sunday school in town.

The great difficulty which is at present experienced by the promoters of this benevolent work, arises from the want of a school room at English Harbour. The only place in which they have been able to collect the children, has been a chapel; and as this chapel is occupied during the other parts of the Sunday, they are obliged to limit their meetings to the afternoon of that day. This is felt to be, and obviously is, a very serious disadvantage, which it is hoped that the exertion of a little liberality on the part of those who feel for the Negroes in the West Indies, may remove. The expense of a school house is estimated at 200*l*. This sum, the persons who have engaged in this work cannot themselves afford to raise, especially, as the whole expense attending the schools is defrayed

by their monthly subscriptions ; and we cannot but express our astonishment at what they appear to have effected in this way ; for they have not only incurred the ordinary charges of instruction, but they have done much towards feeding and clothing many of the destitute and orphan children. In the West Indies there are no parish allowances for slaves ; if therefore they are neglected by their owners, they have no resource but in such rare benevolence as has now been shown them.

One object, as has been said, will be to procure assistance towards the erection of a school-house ; another will be, to procure a supply of books, such as primers, spelling-books, suitable tracts, Testaments, Bibles, &c. ; and these we trust it will not be difficult to obtain from the Sunday school, Tract, and Bible Societies, established in England. Contributions, either of money or books, will be accepted with gratitude, and faithfully applied.

The following extract from the communication, to which we are indebted for the above details, will probably gratify many of our readers :

“ April 23, 1813.

“ We rejoice at the blessed prospect that presents itself with respect to the rising generation in this part of the world, particularly among the poor slaves. The great eagerness of the country children to be taught is astonishing, and their docility and rapid progress give as great pleasure and encouragement. Such is their zeal, that if they are prevented from going to school, it is a great grief to them : and as the meeting is conducted with singing and prayer we are happy to find they consider their learning as a religious duty, and this has an effect on their conduct. The teachers have the business at heart, and labour with assiduity, “ without fee or reward.”—The writer likewise represents the children with their tattered clothes as joining “ in singing the praises of God with wonderful concord and strength,” and that, “ at these times, the parents and others fill the windows and

doors, lifting up their eyes and hands to Heaven for what they see and hear.”—“Our schools are increasing, and improving in learning, but there is great room for amendment among the boys, nor can it be wondered at when we consider the many disadvantages they are under. We have lately commenced a meeting for their religious instruction on Tuesday evenings, and also teach several young men, as well as the Sunday school boys on Thursday night. The girls’ school is much improving, and there is every reason to hope that it will prove a blessing to the island at large; for most of those would, no doubt, have added to the general profligacy. We hope soon to form a committee, for the better establishment and support of our Sunday schools. We have a monthly subscription among ourselves, but it is a very poor one at present.”

A grand impediment to moral improvement in the West Indies, and to which we have frequently adverted on former occasions, is, that Sunday is still the market day. This is also referred to in the above communication, as “the chief hindrance to the success of the Gospel in these parts, and a great cause of immorality and profaneness.” We may form some idea of the effect of this profligate and antichristian practice, by imagining what the result would be, on the population of London if Bartholomew Fair, that disgrace of our metropolis, were held regularly on every Sunday in the year.

But while we feel very anxious that this germ of good, springing up among the general dreariness and barrenness of our West Indian prospects, should not perish for want of care and culture; we confess that our views take a much wider range. Something of a more comprehensive character should be attempted for the education and moral improvement of the lower classes in our various possessions, both in the West and in the East.

PHILOSOPHICAL INTELLIGENCE, &c.

VACCINATION.

The Report of the National Vaccine Establishment in England, addressed to the Secretary of State, states that the surgeons appointed by the Board had vaccinated at the nine stations in London, 4521 persons, and distributed 23,219 charges of vaccine lymph. The Board think that three-fourths of the children now born are vaccinated. Still the small-pox makes great ravages, from the prejudices artfully propagated against the cow-pox; and the increase of mortality from that disease in the metropolis, during the last year, was 1287. Previous to vaccination, the annual deaths from small-pox within the bills of mortality, were 2,000; and although 133,000 had been added to the population, yet in 1811, by means of vaccination, the mortality was reduced to 751. The increase in 1812 is attributed by the Board entirely to the rash and inconsiderate manner in which inoculation has been conducted. This view of the subject is confirmed by the College of Surgeons in Dublin, and by the following facts, which occurred at Norwich. In 1807, after the small-pox had disappeared for some time, the disease was brought thither by a vagrant from London; and the prejudices against vaccination not having then been subdued, 1200 persons caught the infection, of whom 203 died. In 1812, when the small-pox appeared in the neighbourhood, the magistrates, clergy, and faculty concurred in recommending vaccination. In ten weeks, 1316 persons were vaccinated. One gentleman whose child the faculty refused to inoculate, procured matter himself, and inoculated his child, and from this source seven persons took the infection. Not a life, however, was lost.—The difference is striking. When vaccination was not performed, 1200 persons took the small-pox, of whom 203 died. When recourse was had to vaccination, there was not a single victim to the disease. The Board state, that they could ad-

duce abundant evidence from abroad to establish the efficacy of vaccination in suppressing the ravages of the small-pox under the most unfavourable circumstances. They select a few particulars which, they trust, will recommend the practice to the confidence of the country, and the fostering care of the government. In India, in the islands of Ceylon and Bourbon, and at the Cape of Good Hope, it has been hailed as the greatest of blessings. At Ceylon, it appears to have wholly eradicated the small-pox. The colony of the Cape has a population of near 100,000: about 15,000, it was supposed, were liable to the infection of small-pox, which appeared there on the 12th of March, 1812. Between that time and the 4th July, 233 persons caught the disease, of whom 100 died. The rest of the inhabitants, liable to the disorder, were preserved from it by an active vaccination; in which all the faculty, as well as the regimental and garrison surgeons, exerted themselves. Not a single instance, it appeared, had occurred of the failure of vaccination, in protecting the individual from the small-pox, where the former had taken effect. At the Havannah, in the Caraccas, and in Spanish America, the small-pox appears to have been extinguished by vaccination. It also appears to have been extinguished at Milan and Vienna; in which latter place the average annual mortality from small-pox had amounted to 800. At Malta, of 3000 children vaccinated, not one in seven years had been afterwards afflicted with small-pox. Vaccination was introduced into Russia in 1804; since which 1,235,637 persons have been vaccinated; and it is calculated to have saved the lives of 176,000 children. So successful has it been, that it is called, in the Russian language, the Pock of Surety. The government of France has taken the greatest pains to secure to the people the benefits of this discovery. Of 2,671,662 persons properly vaccinated in France, only seven cases appear of patients having afterwards taken the small-pox, which is 1 to 381,666. The report which contains this fact adds, that the cases of failure after inoculation, were much more numerous; and that in

Geneva, Rouen, and some other large towns where vaccination has not been circumscribed by popular prejudice, small-pox is no longer known, and the registers exhibit evidence of increasing population. In order to promote the entire disappearance of the small-pox, the Royal College of Surgeons in London, have resolved not to inoculate with variolous matter. The College of Surgeons of Dublin have formed the same resolution; and in Gloucestershire, 63 surgeons have pledged themselves to the same course. The Board recommend the imitation of such examples to the faculty throughout these dominions, and they have no doubt that the good effects of such a course will soon appear, in the diminished mortality and increased population of the country.

Steam.—Mr. Curwen, of Workington Hall, has for many years prepared the food of his cattle by steam. He puts the food into wooden boxes, into which he turns the steam by means of separate cocks. He feeds each milch cow as follows:—with steamed chaff, two stone, 1d.; oil cake, four pounds, 4d.; eight stone of turnips, 4d.; wheat straw, 1d.; or ten pence per day. Each cow yields in return, for 320 days, 13 quarts per day, at 2d. per quart. Cut hay, steamed, would, he says, be an excellent substitute for chaff and oil cake. Near London he thinks they might cost 2s. per day, fed on this plan, and produce 12 quarts per day, at 4d.

The plan for heating the West Church of Aberdeen, Scotland, by steam, formed by Mr. Robertson Buchanan, civil engineer, has been executed, and gives perfect satisfaction. The fire is put under the boiler on Saturday evening, and continues until the congregation meet at the afternoon sermon. The steam-heat keeps the Church from 46 to 48 Fahr. and the presence of the congregation raises it to 50 or 55. The printing-office of the Glasgow Chronicle, and some other workshops and manufactories in that neighbourhood, have been heated in the same manner.

MARRIAGES.

The following Marriage was incorrectly inserted in a former Number, but to correct the error we give it a place in this.

MARRIED—at Newark, New-Jersey, on Wednesday evening the 13th of October, by the Rev. Mr. Bayard, *Thomas Steele, M. D.* to *Miss Margaret Sayre.*

In the City of New-York, December 30th, by the Right Rev. Bishop Hobart, the *Rev. Benjamin T. Onderdonk*, to *Miss Eliza H. Moscrop*, daughter of the Rev. Henry Moscrop.

To Readers and Correspondents.

Observer, shall appear in our next.—A Letter from Y. Z. on the 17th Article was not received in time for the present number—it shall be inserted in the next.